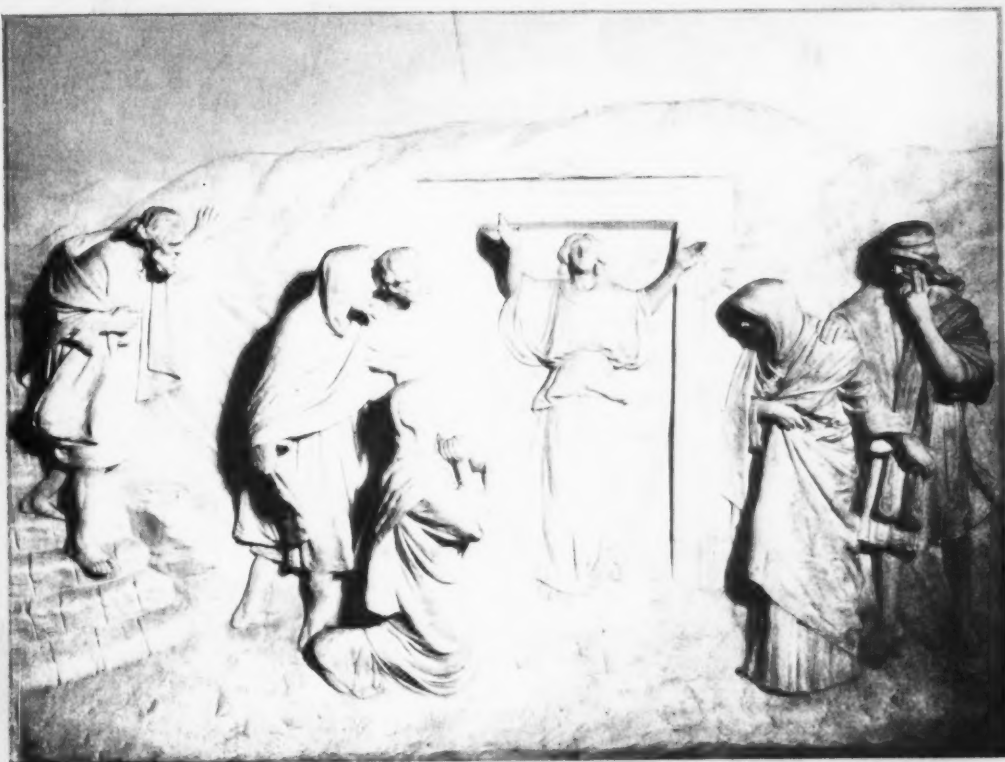


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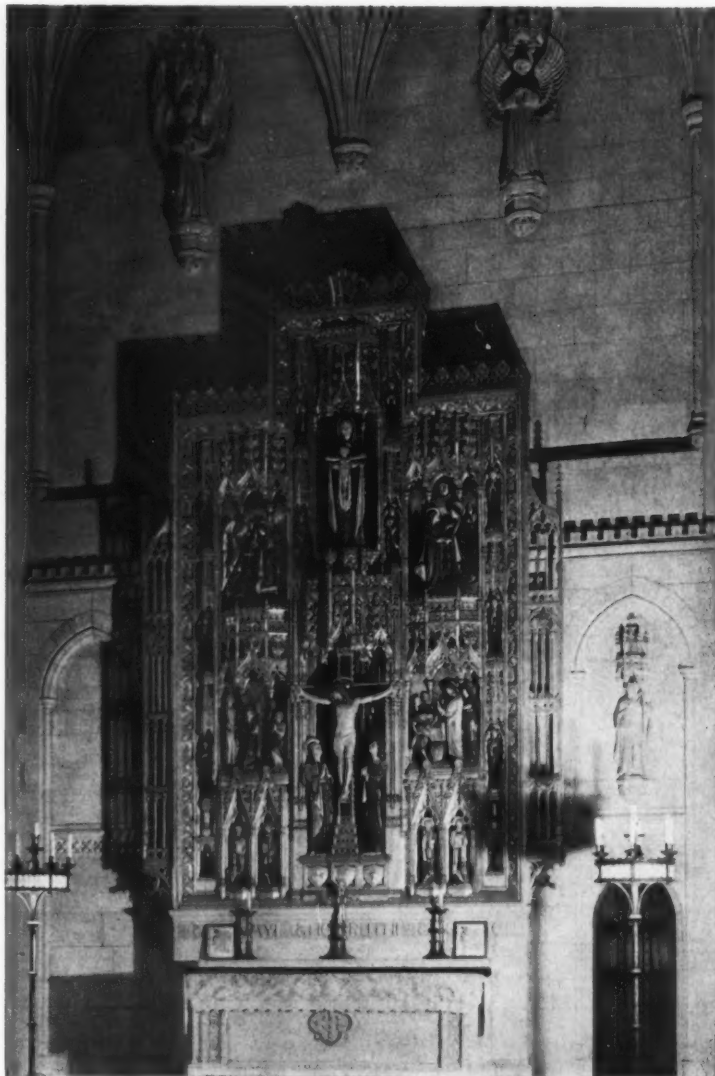
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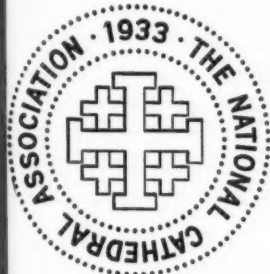
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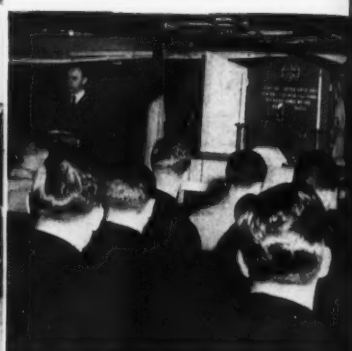
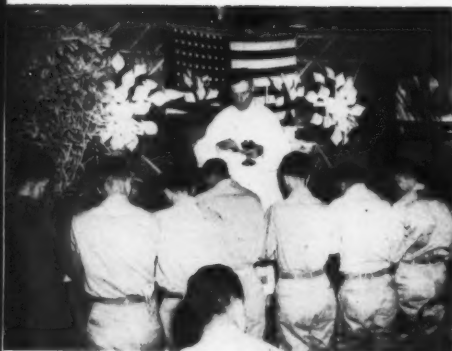
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*"Jesus lives! thy terrors now
Can no longer, death, appall
us!"*



Chas Thomas Spaulding
4-9-45

EASTER IS THE ANSWER

HE did not evade death. He faced it squarely, marched through it unhurt by fears or faltering, and by meeting it overcame it.

Who was He? That had been the question during the first Holy Week. Some said this, some said that. Over His head on the wooden Cross, Pilate had nailed His name, address, and rank — little guessing how true, and in what sense true, was the latter. But those three items did not answer the question, "Who was He?"

Easter morning brought the answer! As the gates of death swung open into the world of light, and Jesus was seen to be alive, men knew that this was indeed the Son of God, the Word made flesh, the Saviour and Lord of men.

Since then, everything has been different. Though trials and tragedies have darkened human history, there has always been, since the first Easter, a reason for hope. Since God, who is more mighty than death, has walked upon earth in the form of man, and has taken all the consequences, including death, man himself has been lifted up into a new house of life, where all the windows are open toward the Promised Land.

—JOHN WALLACE SUTER.

A Constructive Force for World Brotherhood

The Passion Play of Oberammergau

By ANTON LANG

IF it has been the privilege of Oberammergau to be a constructive factor in the past by virtue of the spiritual uplift of its Play, it is destined also to have a place in the vast plan of postwar reeducation which will know no frontiers. Its work will be unobtrusive, but again replete with many personal sacrifices. I have seen them made in the past, and I have felt their weight. Wise rulers have forever been cognizant of the fact that people must be spared their religion. One thing is certain: neither the crooked cross nor the hammer and sickle will ever replace the cross on which Christ gave His life for the redemption of men, one and all. For "unless the Lord build the house, they labor in vain that build it." (Psalm 126.)

In these days of large-scale postwar blueprints and theories, one necessary factor is lost in the maze of materialist outlooks. It is one phase which must have a special priority if the world is to gain a lasting universal peace. A reformed inner man is to be its godfather.

Indeed, the whole world will require a thoroughgoing change. We will be brought face to face with a wealth of words indicative of that very need. Can man do with less religion than he has today? The tiny prefix "re-" points the way, quite dependent for sustenance on such words as, e.g. revision, economic readjustment, industrial reconversion, physical rebuilding, social reconstruction, political recognition, international rapprochement—all lifeless slogans unless translated into powerful action. How?

The recovery of a nation must be based largely on moral rearmament, a definite reorientation in man's relation to God, a rediscovery of the permanent values of Christian principles. Never before has there been such a challenge to human beings. We cannot escape it. Numerous pronouncements from religious leaders during the past

years make it clear that to win the peace religion must come to the fore again. It will have to be defended more fervently, more courageously than ever.

In retrospect, we behold the results of a dismal failure in a joint effort for peace. With a sense of guilt and shame, we have to admit at least partial defeat. In the face of the present cataclysm, there is an urgency to take inventory of one's own inner man and all the outer units, large and small. Such a plan involves the healing of the sick members of our vast society of peoples. It begins to grow to tremendous proportions. So large will be the ramifications that we will find ourselves drawn into the gigantic task of helping others, even those we are fighting today.

We want to be our neighbors' teacher, doctor, confessor; before the last page of the present debacle is written, we may discover that frequently we are nothing more than pupils, patients and penitents ourselves. Do we prefer the attitude of the haughty Pharisee to that of the humble publican in the temple? If we put a shoulder to the wheel to move the cart out of the morass of pitiful delusion, we must and will benefit by the sacrifices made for others. We shall ourselves be purified and renewed through the misery of the misled, proving that much good is born from evil, difficult as it may sometimes be to grasp. I would have little right to speak in this manner were it not for personal experience after the last war.

* * * * *

The history of Oberammergau in its struggle through the centuries shows the good wrought on a small community of people through utter misery, and subsequently the spreading of a great idea for the benefit of troubled souls. There is no greater error than the assumption that the 2,700 inhabitants of this village in the Bo



Oberammergau, scene of the Passion Play

varian Alps, steeped in a time-honored tradition, can afford to lean back complacently just waiting for the arrival of another Play season. Such a static condition would have doomed it from the outset. Like religion, by its very nature the Passion Play stands as a dynamic force, a moving power of spirituality, not a tool of political or racial propaganda.

Its origin leads back into the midst of the disastrous Thirty Years War, springing from the havoc, death and ruins of a plundering enemy determined to harass the country for another 15 years. The year 1633, marked with black letters as the time when the pestilence reached into the remoteness of the valley, signifies also the beginning of a deepened faith amongst the 600 toiling peasants and zealous artisans. The Reaper's scythe struck with fatal blows. Eighty-four men and women followed him out of their homes and fields into the obliteration of germ-killing pyres. The rest sought refuge in the church, the only place where comfort could be found. Mumbling, anxious voices became prayers which crystallized into a vow.

Today, the world knows the solemn promise to produce the drama of the Suffering and Death of our Lord every ten years. Only a few months after that plea was heard and relief had come, the Oberammergau Passion Play was given as the first sacrifice of thanks by a grateful community.

As it embarked on an unpretentious mission crusade the strength to grow and survive in the trials of war, famine and flood increased. In the late eighteenth century an "enlightened" government prohibited all religious plays, "lest people would be kept from their work, prayer and other business, and led to idleness." The sincerity and seriousness of purpose of the players, however, effected an exemption for Oberammergau, so there was no interruption of the Play, in spite of great political unrest throughout Europe and the secularization of considerable church property in Bavaria.

Somehow, I feel the word "sitdown strike" creep in as the town chronicle of 1810 recalls events when King Maximilian's prime minister took steps to stop the activity. An apprehensive delegation was refused permission for the fulfillment of their sacred pledge. Instead of returning home defeated, they decided to "sit it out." Their persistence won, and triumphantly the theatre was opened again in 1811. The performances of 1870 were cut short by the outbreak of the Franco-Prussian War and postponed until the following year.

* * * * *

Up to the present time no event has caused as deep repercussions as World War I. Like other communities



Anton Lang is remembered throughout the Christian world for his magnificent portrayal of *the Christ* in the Passion Play in 1900, 1910 and 1922. In the 1930 and 1934 tercentenary performances he gave a superb rendition of the Prologue. Through his profound interpretation, the script, unchanged since 1870, seemed written especially for the time, voicing a strong plea for tolerance on the threshold of German intolerance.

Ending a long life devoted to the cause of peace and furthering the ideal of the world brotherhood of man, Anton Lang's death in 1938 spared him the agony of witnessing World War II.

Here his son, professor of modern languages at Georgetown University, Washington, D. C., writes hopefully of the effect of the Passion Play in a postwar world.

it had to throw into Mars' insatiable war chest all it possessed—manpower, church bells, organ pipes, metal kitchen utensils, even most of the precious cloth of which the costumes were made. Of the 250 men called to arms only 67 were spared to witness the plight of a politically and economically disrupted fatherland. Their absence, scarcity of food, and the beginning of an unprecedented inflation cast a dark shadow over the village.

Nineteen hundred and twenty, a year of complete frustration, saw no performance. But the vow must not die. In 1922, it was revived against all odds. The following figures will aid in an understanding of what took place on the spiritual and moral front behind a grand postwar stage success. The American dollar was originally worth 4.20 German marks. The Play season started in May

The Cathedral Age



An example of the fine woodcarving done in Oberammergau.

with the dollar worth almost 70 marks. By the end of the summer, that same dollar would buy 350 marks. As the price of admission remained practically stable a ticket cost the equivalent of ten cents for the best seat and a performance that, spread over an entire day, lasted over 6½ hours. One dollar went a long, long way in Germany at that time, with its buying power constantly increasing.

Exactly one year later, 100 cents purchased a satchel of bills that amounted to 23,549,000 paper marks, a figure eventually eclipsed in December, 1923, by the fantastic sum of 1,000,000,000,000 marks. This was real inflation, calamitous in countless ways to country and individuals. Under such circumstances the compensation of the players fell far short of the requirements for their usually large families. I remember well how my father, for all the time and physical effort expended in the course of eleven trying months, received enough to buy a week's supply of food for a family of nine. But we survived.

* * * * *

At this financially critical moment, the people of Oberammergau were startled, and momentarily thrown into a state of great confusion, by an offer that entailed unheard-of financial potentialities. Acceptance of the proposal would put an end to further deprivation, but would have at the same time stigmatized the community as the victim of the first Temptation. Hollywood's million dollar offer for the right to take motion pictures of the Play was met with a blunt *no*. This was the acid test for belief in the sacredness of their Play's tradition. They were determined to continue the struggle, to try to eliminate hatred, prejudice, and thus help rebuild

spiritually in their own humble way what a futile war had torn down. This was and still is their task.

* * * * *

Already 1930 marked a deterioration of world conditions and those of Germany in particular. In spite of the changes taking place, the outside interest in the Play grew by leaps and bounds, almost too much so in view of greatly improved transportation facilities that made the village more and more accessible to the onslaught of modern civilization with its cunning and empty lures. Nor did the heartaches decrease after each election of the players, where many a fond hope was shattered to turn to joy and honor for others.

The 75 performances of the 1934 tercentenary afford a keen contrast to the 13 given a hundred years prior. Unchanged by developments of a new ideology in a Nazi-controlled Germany, the interpretation was carried on in the old and true spirit of the forefathers. The Passion Play could not be a force of destructive propaganda. There is no room for intolerance and hate in the reenactment of the story of Christ's love and forgiveness, irrespective of creed, race or color. The future will furnish proof that it is much more than a cultural factor in the life of a nation.

Close to half a million visitors from all corners of the world attended that special celebration 11 years ago. Again, America and England sent thousands of goodwill tourists. That they shared the heart-warming message of universal brotherhood was furthermore attested in the most eloquent language found in Oberammergau guestbooks, travelers' letters and diaries, the articles written by them. The movement toward better mutual understanding never appeared more obvious and impressive than during those years after World War I.

Encouraged by this fact, and the repeated promises and assurances of peace, preparations for the next Play began in 1939. Little did one realize that the subsequent explosions along Germany's frontiers were to compel the players to serve no longer in the role of disciples preaching a layman's sermon, but as soldiers for a cause they did not embrace. They believed after an early peace, they would be able to return to their life's work again. Poor people, waiting on a sinking ship! Indeed, a sad lot would be theirs, or anyone's, if also their life-preservers—their religion—had been taken from them, reducing life to bodily existence alone.

* * * * *

Once a nation loses sight of matters spiritual, it decapitates itself. How can a revitalization occur, where

(Continued on page 36)

The Cathedral Age's distinguished Editor from 1925 to 1939 reviews early issues

Twentieth Anniversary of The Cathedral Age

By EDWIN N. LEWIS

WHEN THE CATHEDRAL AGE was founded twenty years ago, Calvin Coolidge presided over the White House, emphasizing personal frugality in words and public economy in Federal budgets; the name of Charles G. Dawes was soon to become associated with a courageous plan for handling reparations from World War I; and Chief Justice William Howard Taft's chuckle occasionally enlivened proceedings before the Supreme Court's cramped chambers in the Capitol Building.

Few among the 450,00 inhabitants of the District of Columbia realized that 1924 was destined to become merely an early milestone in what has been called "The Long Armistice" between 1918 and 1939. Nor did they dream that by 1944 the metropolitan area would have an estimated population of 1,250,000.

The Cathedral fabric on Mount Saint Alban already dominated a large section of the city with its peaceful Apse or Sanctuary—foretaste of eloquent Gothic beauty to come. Workmen fashioning the Crypts or foundations from concrete and stone, looked up at a few incomplete bays of the Great Choir, open to the weather. Children came before sundown to watch one intrepid squirrel make his perilous journey from the top of the highest derrick pole along a guy-wire to friendly oak trees throwing shade on the editorial office of "the first magazine in the world to be devoted exclusively to Cathedral interests."

If the other members of the original editorial board were to join the writer in a birthday reunion as this article is being prepared in early February, Dean Carl W. Ackerman of the Graduate School of Journalism, Columbia University, would have to interrupt a world tour in behalf of the American Society of Newspaper Editors. He and two other outstanding journalists are flying to the principal world capitals to enlist the aid of editors and government leaders in a campaign to incorporate the principles of a free press in the forthcoming peace treaties. They had a private audience with His Holiness, the Pope, during their stay in Rome.

The third editorial associate on THE CATHEDRAL AGE, Ralph Nicholson, would have to come from the South where he is owner and publisher of *The New Orleans*



Mr. Lewis

Item and vice-president and co-owner of the *Tampa Daily Times*. The partnership we three brought to Mount Saint Alban when the late Bishop James E. Freeman and the Cathedral Chapter of that day asked Dean Ackerman to become their advisor in public relations, has continued in ties of friendship that defy distance and the passing of time.

Carl Ackerman had the courage to insist that any publication established to interpret Washington Cathedral to the Nation must rise high above the conventional limits of an ecclesiastical "house organ." His vision for the magazine was set forth, and the origin of its name explained, in his editorial entitled "The First Commandment," which appeared as follows in the first issue dated Easter, 1925:

"Five years ago the Library of Congress and the British Museum were asked whether they had a complete list of all the cathedrals in the world. When negative replies were received a private firm was asked to make a survey. After several months of research in England, France, Bel-

The Cathedral Age



Dean Carl W. Ackerman

gium and Italy the list filled seventeen pages of foolscap paper. Because of the cost of the inquiry it was not extended to other countries.

"This list of three hundred cathedrals built from the eleventh to the nineteenth centuries indicates that the thirteenth and fourteenth centuries were the great cathedral-building ages.

"Today great cathedrals are being erected in the United States, England and South America. The cathedrals in Liverpool, New York, Washington and San Francisco are evidences that the twentieth century is on the threshold of another cathedral age.

"Today this quarterly magazine, published in the Capital of the United States, dedicates its pages to this new world-wide cathedral movement.

"God speed this age! May the material prosperity of men be perpetuated in that great service toward Christian unity which cathedrals, as Houses of Prayer for all people, can perform. May the faith of the clergy and the devotion of women find their fullest expression in a more universal recognition of the first commandment of our Lord.

"THE CATHEDRAL AGE will be a cathedral newspaper. It will report cathedral news from all parts of the world. It will discuss and interpret the history, service, architecture and ideals of all cathedrals in the hope that as this cathedral-building age progresses these great temples may be built by worshippers and not 'contributors'."

Mrs. Ackerman sends this comment from the perspective of twenty years: "There was much thought given to the choosing of a name for the new magazine. The gold-

en age of cathedral building reached its peak in the Middle Ages. Since then, many cathedrals have been built in many lands. In the light of present day thinking where the concept of *One World* has influenced and perhaps led mankind toward a better understanding of unity, it is interesting to me that an attempt was made to choose a name for the magazine which would unify the ages of cathedral building into *one continuous age*."

Simple dignity characterized that first issue of the magazine destined to build bridges between Washington Cathedral and thousands of friends throughout the world. The only pictures were on the front and back covers, an architect's drawing of the North Transept and Crossing (without one stone in place at that time) and a photograph of the Crypt corridors then under construction.

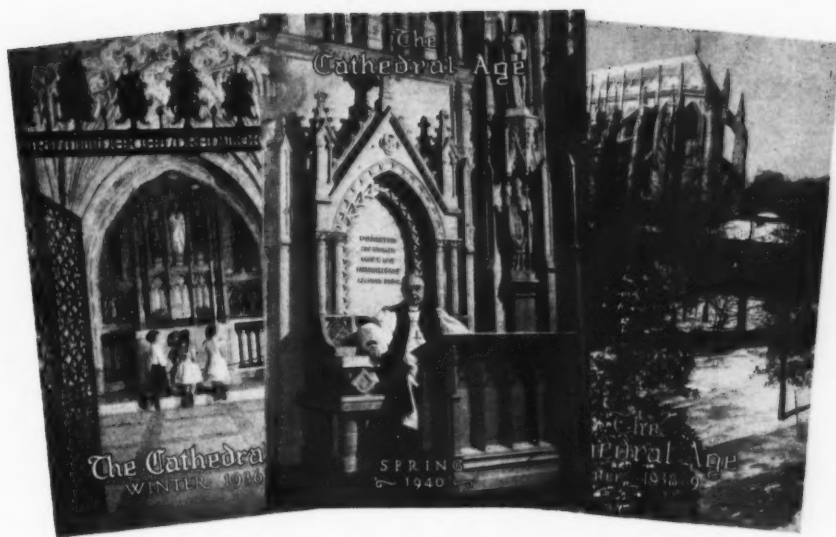
Angela Morgan's poem "America's Westminster Abbey" helped introduce an article on "The Nation's Faith" by Bishop Freeman—the first of many inspiring contributions he prepared to confirm his faith in our quarterly. The first reprint of several articles long out of circulation was "If I Were a Millionaire" by Carmen Sylva, Queen of Rumania, 1869-1916, who told her dinner guests one evening: "I should build a Cathedral with chapels for every religion in it, and an arts' school beside it."

Professor Alfred D. F. Hamlin of Columbia discussed the architecture of the Cathedral of St. John the Divine in this issue, and Dean Bratenahl's thoughtful essay on "Cathedral Organization" from the earliest days of Christian history, unlocked the seeming inexhaustible store of Cathedral lore in his mind and heart. As a national document on Christianity this first issue also included the decision handed down by Mr. Justice David J. Brewer of the United States Supreme Court in 1892 when he affirmed "*This is a Christian Nation*."

The first photograph as a frontispiece in the magazine proper appeared in the second issue, Midsummer



Easter, 1945



1925—the Cathedral of St. Paul on “The Hill of Peace” in Namirembe, Africa, with the moving story of its opening service when the astounded Bishop of Uganda found in the offering “1,613 rupees (including 90,000 cowrie shells), 36 cows and bullocks, 23 goats, 31 fowls, and 154 eggs, besides bananas, sugar-cane and Indian corn.”

Twelve pages in the center of the quarterly carried full-page pictures of Lichfield and Salisbury Cathedrals and Westminster Abbey; Chartres, Rouen, Rheims, Amiens and Notre Dame Cathedrals in France; St. Peter's in Rome; and again architects' drawings of the great cathedrals-to-be when New York and Washington acquired with Paris and London their compelling “Witnesses for Christ.”

Bishop Rhinelander's first article on “Creeds and Christianity,” explaining the true place of any creed in any religion, was separated by a few pages from a review of the first College of Preachers summer conference when plans were approved for the unique institution which he would soon direct as the first Warden.

With the Christmas issue, 1925, the editor persuaded his Cathedral colleagues to change to coated-finish paper, so that photographs could be used all through the magazine adjoining the text, and a different picture presented on each front cover. Hence illustrations increased to more than two dozen in that number; a view of the Altar and Reredos in the Bethlehem Chapel extended the Christmas message from Washington Cathedral to its growing National Cathedral Association family.

The editorial pattern and format had emerged in the first year of *THE CATHEDRAL AGE*. It was to be an il-

lustrated quarterly of the utmost beauty, confining its pages to information about cathedrals past, present or future, with the entire Christian world under survey for articles, photographs, and other appropriate features.

One of the simplest ways to make the cathedral idea known in this country was to chronicle progress in the enterprise on Mount Saint Alban in its larger aspects. Articles on the construction and adornment of the fabric were interspersed with narratives on our own Cathedral Schools, Cathedral music, Cathedral arts and crafts, Cathedral libraries, Cathedral gardens, Cathedral symbolism, Cathedral services of worship—especially those of national and international import—Cathedral pilgrims, Cathedral Christmas cards and ministry through the printed word, and Cathedral personalities who were making all these achievements possible.

Often the words of a stirring sermon delivered by a visiting preacher were re-echoed from the pulpit into thousands of homes. His message kindled response in hearts far away through this new medium for bringing the Cathedral to the people. When a Christian statesman spoke to Cathedral School graduates, the magazine volunteered to expand his audience a hundred-fold with pictures to help capture the imaginations of his unseen readers.

The beauty of stained glass, sculptured stone and wood were portrayed; the eternal truths exemplified in architecture; and biographical sketches which breathed life and human interest into what might have been cold type—here was the stewardship of a new publication sponsored by one of the youngest cathedrals in the world.

Instant and sustained response from all corners of the world surprised and humbled the editor. Apparently

The Cathedral Age

many people who love cathedrals and believe cathedrals have a place in advancing the Kingdom of God had been awaiting *THE CATHEDRAL AGE*.

So with increased page-size and a greater number of pages per issue; with encouraging support from the National Cathedral Association membership; with manuscripts, photographs and drawings of great interest pouring into the office, the quarterly grew in editorial stature until it was acclaimed in 1935 on its tenth anniversary in letters of appreciation from more than one hundred clergy and lay leaders all over the world. Moreover the magazine had won the support of an increased number of advertisers, some of whom are represented in its pages today.

We here pay tribute to the Monumental Printing Company and three generations of its proprietors—John H. Ferguson, Jr., John H. Ferguson, III, and John H. Ferguson, IV—who have been our printers from the Michaelmas issue, 1925, to the present. Likewise a word of appreciation to Paul Love of Advertisers' Engraving Company where "extra deeply etched" plates were prepared for more than fifteen years; these men and their plant associates fought for the last refinement of beauty in each succeeding issue.

Once more in 1940 the page-size was enlarged and the typographical layout changed, under the editorship of Alfred G. Stoughton who resigned in 1943. This provided for color reproductions on the front cover and inside pages, a development we had longed to achieve in the earlier years. *THE CATHEDRAL AGE*, under the present editorship of Mrs. Stuart A. Rice, is still sailing the course charted by its founders.

No general request for birthday greetings was made this Eastertide, but excerpts from two recent letters are of interest. Canon Anson Phelps Stokes writes from Lenox, Massachusetts: "It seems to me there are three ways in which *THE CATHEDRAL AGE* is of special service—(1) It gives the Cathedral authorities a medium with which to keep friends, the Church and the general public in touch with the development and needs of the Cathedral. (2) It provides a dignified medium for broadening the field represented by the Cathedral's spiritual message. (3) It enables the public to understand what a cathedral is and permits it to see the place of Washington Cathedral in the world-wide cathedral movement."

Professor Robert Emmet MacAlarney, our close friend since the Columbia School of Journalism opened in 1912, writes: "What made *THE CATHEDRAL AGE* succeed from its beginning was unerring editorial wisdom. Here was a publication which must maintain a stand—appeal not only to religious minded men and women, but to those

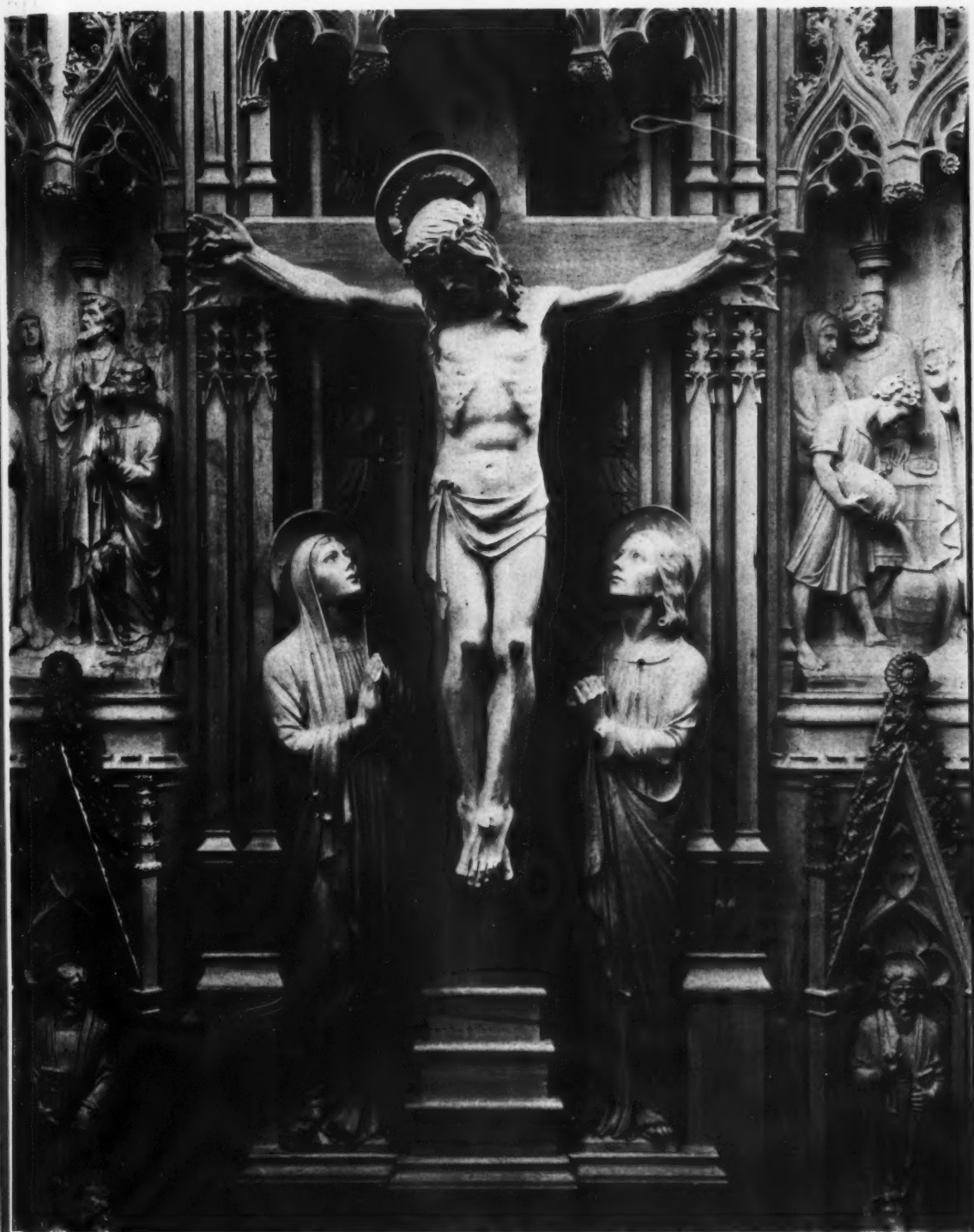
whose approach to Faith would come from a concept of the meaningful beauty of the fabric being erected on Mount Saint Alban. Thus the first editor must have reasoned."

Would there were space to evaluate more of the early articles that gave this publication colorful authority and enduring appeal: Florence Bratenahl's interpretation of All Hallows Guild and her descriptions of the Bishop's Garden and other historic planting; Agnes Peter's expositions on cathedral iconography—symbolic revelations in sculptured bosses, stained glass and carved wood; Elizabeth Ellicott Poe's open letters to the "N. C. A. family" reviewing the General Convention of 1928, successive annual meetings on Ascension Day, and many other articles; James Waldo Fawcett's writings, based on his visit to Canterbury and other English Cathedrals in 1930, right up to his stirring account of Bishop Dun's Consecration last Spring; contributions from architects at home and abroad; from glass painters and master craftsmen in metals; from Bishops, Deans, Canons and "Friends of Cathedrals" throughout the world-wide fellowship of the Anglican Communion—with generous co-operation whenever requested from other Christian Communions.

Innumerable cathedral events, services and occasions of dedication have marched vividly through this quarterly, source book extraordinary for the Cathedral historian. He or she will find in these bound volumes stories on the Cathedral fabric from Bethlehem Chapel and the Crypts to the Great Choir, Crossing, North Transept and beginning of South Transept and the Nave. The first Memorial Wing of the Cathedral Library now rises to salute the College of Preachers on the same wooded knoll, while the Lower School for Boys at St. Albans shouts across the Amphitheater to Beauvoir, National Cathedral Elementary School, holding the site for possible new home of the Girls School. Nor should we overlook the Bishop's Garden, offering a perpetual benediction to the Cathedral Hillside, and the Pilgrim Steps leading us, in our imagination, right up to the Gloria in Excelsis Tower.

Having looked backward in reminiscent spirit, we face the future with affirmations that are undoubtedly shared by many friends of Washington Cathedral. May *THE CATHEDRAL AGE* continue to interpret the cathedral idea for new generations, to record the growth of the beautifully adorned fabric of Washington Cathedral, to gain new friends for the Cathedral and to further its ministry of service and influence throughout the land as a House of Prayer for all people.

Easter, 1945



Central Panel, Reredos of St. Mary's Chapel, Washington Cathedral

The Cathedral of St. Mary and St. John, Manila

By THE REV. EDWARD G. MULLEN,
Secretary of the Philippine Episcopal Church

THE Missionary District of the Philippine Islands is unique among American missionary districts because its diocesan existence was begun with a worthy cathedral. The first objective of Bishop Brent, the first missionary bishop of the Philippine Islands, was a strong religious and social center in the American residential section of Manila. The Cathedral is the fulfillment of Bishop Brent's high dreams and stands as a memorial to that man of God whom the Church at large will not forget.

A site was carefully chosen in the rapidly growing south side of the city of Manila for the Cathedral. Government buildings were planned, and have since been erected, on one side of the site chosen, and the University of the Philippines, with its thousands of young people, was erected on the other side. Not far away is the great public park, the Luneta, where Manila's residents walk in the cool of the evening, and in happier times, listened to the world-famous Constabulary Band.

A gift of one hundred thousand dollars was received by Bishop Brent from an anonymous donor for the erection of a cathedral in 1903. The construction of the building—the first large structure in Manila to be built of reinforced concrete to withstand Manila's frequent earthquakes—was begun in 1904 and the Cathedral, as pictured here, was completed in 1907. It is a massive structure, built in the Spanish style so congenial to the Philippines. R. Clipston Sturgis was the architect. In its towers are chimes that ring out over the city, and at angelus time remind the neighborhood to pray.

From its earliest days the Cathedral has been used as a center of religious and national life by the British and American population of Manila and of all the Philippines. The Union Jack and the Stars and Stripes hang on opposite sides of the Chancel. The American Governors General, and latterly the High Commissioner, and the British Consul General, have many times taken part in the services. However large the Cathedral may seem for daily use, it is not large enough for occasions of national feast and fast. The union service on Thanksgiving Day is held on alternate years in the Cathedral, and on days designated by the President or the King as Days of Prayer the services are always held in the Cathedral.

Noteworthy among the members of the Cathedral congregation have been the large number of government officials, and members of the Army and Navy forces sta-

tioned in and near Manila. Every tour of duty has brought faithful and active churchmen to the Cathedral, and it has been blessed by their interest and work. General Leonard Wood was a member of the parish when he was Governor General of the Philippines, and in recent years the presence of Mr. Francis B. Sayre, the High Commissioner, and General Douglas MacArthur, was a regular event. Mr. Sayre was a member of the Cathedral Chapter and gave the benefit of his advice during the trying days of 1941.

In keeping with the original plan of Bishop Brent, a building was erected next door to the Cathedral, which became known as the Columbia Club. There young American and British business men found a home during the days of the establishment of many of Manila's flourishing business houses. A wholesome center for recreation, it became known throughout the Philippines, and during 1941 it housed the Episcopal Service Club. This church center gave the soldiers and sailors stationed in Manila a touch of home. Many a young choir member from some church "back home" joined in the singing at six o'clock Vespers on Sunday evening.

During the first World War Bishop Brent was called to Washington to head the chaplains of the Army. The Rev. Artley B. Parson, now on the staff of St. George's Church in New York City, was the Dean of the Cathedral of St. Mary and St. John. In 1920 the Rt. Rev. Gouverneur Frank Mosher succeeded Bishop Brent as diocesan. For twenty years the Church in the Philippines was guided by the capable missionary Bishop who had many years of service in China to acquaint him with the needs of a district like the Philippines.

In 1930 a diocesan office building was erected, adjoining the Cathedral. This fine building provided the necessary space for the business required by a growing diocese. Space was provided for a diocesan library, a project dear to Bishop Mosher's heart, and a badly-needed addition in a city where theological books were hard to find. Books were loaned to the missionaries who lived hundreds of miles from Manila, and Bishop Mosher's own collection of books and maps of the Philippines and of all the Orient, provided a good start toward a real library. We do not know what has happened to the library now, but if it has been destroyed, no more fitting memorial to Bishop Mosher could be erected than that of rebuilding the diocesan library in his name and honor.



The Cathedral of St. Mary and St. John, Manila

Another project sponsored by Bishop Mosher was the mortuary chapel built in one of the tower rooms. There space was provided for the safe and dignified keeping of the ashes of loved ones who had died in the Philippines, until such time as the ashes could be taken home. This service was much appreciated and used by the citizens of all faiths of Manila.

The original structure of the Cathedral called for a Lady Chapel on the epistle side of the main Altar. There daily services of the Holy Communion were celebrated by the Bishop and the clergy of Manila, and there quiet weddings took place. Other chapels were built to provide for special needs. One was used regularly by members of the Greek Orthodox Church when their priest came to Manila from Hong Kong or Shanghai.

Memorials were placed in the Cathedral to hallow the memory of a great generation. Some of Bishop Brent's possessions found their way to a glass case placed near the Font. Among these were a cup and saucer, used by Bishop Brent to celebrate the Holy Communion in a remote mission station. Windows were given in memory of men like Dean C. Worcester, a member of the first Philippine Commission, and General Leonard Wood. The dust of many who came to give of their strength to the upbuilding of the Philippines rests beneath the Cathedral pavements.

In the course of time the Cathedral became interested in many causes for the bettering of the lives of the citizens of Manila. A Cathedral Dormitory was erected on Taft Avenue to house young men at the University

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Washington Cathedral in Wartime

By SARAH ALICE RICE

WASHINGTON Cathedral continues to contribute realistically to the spiritual life of the nation's capital in wartime. The Cathedral especially welcomes the temporary residents, civilian war workers and members of the armed forces. Many persons in Washington "for the duration" continue to support loyally their churches back home. The solemn beauty of the services in this House of Prayer offers solace to the lonely man and woman away from home regardless of race or creed.

HONORING OF STATES

Here the visitor sees his state flag hanging from the triforium gallery and feels he has a part in the great Cathedral. Every Sunday a state is especially honored when the flag is carried in procession and prayers offered for the state, its governor and other leaders. A new plan has recently been inaugurated with successful results. Once a month, in addition to the usual honoring, leading citizens from the state are given special invitations to the service, including representatives from the state in Congress and officers and members of the State Society of the District of Columbia. Following Evensong they join with the Cathedral staff in greeting at an informal reception in the Girls School, all persons from the state in the congregation.

Readers of THE CATHEDRAL AGE might write their friends and relatives now in Washington to watch the local newspapers for announcement of State Days, or telephone the Cathedral office to inquire about dates.

GOVERNMENT WORKERS VISIT CATHEDRAL

Information about services and special Cathedral events such as organ recitals, is sent regularly to Personnel Officers and Counselors in Government departments, who direct many young people to the Cathedral every week. Mrs. Myrtle B. Woodward, a counselor in the Navy Department's Bureau of Medicine and Surgery, recently brought thirteen new civilian workers from twelve different states, to visit the Cathedral. They were welcomed and directed on their tour by a Cathedral Aide and invited to return and participate in the services or enjoy quiet meditation or counsel with one of the clergy.

The following letter appeared Nov. 2, 1944, in *The Berkshire Evening Eagle*, vividly portraying what the Cathedral has meant to one young woman in Washing-

ton: "Because I have heard that Mrs. Theodore O. Wedel is coming to Pittsfield to talk and show pictures of Washington Cathedral, I want the people of Berkshire County to know what one of its services has meant to me and others who are working in Washington. I love choral singing, so one day I went to the music division of the public library and inquired about choral organizations. The librarian, who happened to be in the Cathedral Choral Society, said it was one of the best from the standpoint of organization and music sung, and invited me to join. I found in the Society about fifty or sixty sight readers.

"Newcomers and their friends are welcome. There are plenty of service people in it too—officers and enlisted personnel of the Navy, Army and Marine Corps, including the Women's Reserves. The group is picked for ability to read music, without being exclusive, and everyone who goes thoroughly enjoys it. The director now is M. Conrad Bernier, organist and teacher at Catholic University, and before that organist of the Church of St. Eustache in Paris.

"Through the summer we practised such things as a Mozart Litany, Brahms, Bach and Palestrina. It really was a thrill to sing in the concert in the Choir of the Cathedral, with the tremendous vaulted ceilings, and the great organ accompanying us. We are now working on the Christmas Oratorio (which I sang in the Berkshire Musical Association) and carols. Through the year we practice the B Minor Mass, reminding me of the Berkshire Festival. That, for me, is the ultimate in choral singing.

"Notices of the Society are printed in the bulletins of government departments, for servicemen and women and other employees to read. The Cathedral offers many other services to persons of all creeds, nationalities and color living in Washington because of the war.—Ens. Miriam W. Cheesman."

Mrs. Helen Henry, Associate Editor of *War Times*, has found the Cathedral of such interest to newcomers, she wrote a three-page feature recently for her weekly paper, read by thousands of War Department employees. Miss Edith Cabe, Franklin, N. C., secretary in the Control Division, Signal Corps, who accompanied Mrs. Henry when she was obtaining material for her article, said: "I think the Cathedral is the most beautiful structure in Washington. Looking up at its high pinnacles I am re-



War Shrine

mind of the weakness of man and the omnipotence of God. It is fitting that the capital of the nation should have one of the largest cathedrals in the world, where Christians of all faiths may go to worship, especially in wartime. I was particularly impressed by the Chapel set aside as a shrine where prayers for peace are offered daily and where people pause to pray for our soldiers overseas."

Miss Joyce Barnes, Joplin, Mo., chief clerk of the Special Activities Branch of the Signal Corps, wrote: "The solitude of Washington Cathedral makes one feel closer to God. It was the first great cathedral I had ever seen. If one had gotten out of the habit of prayer, the Cathedral would make one feel like worshipping God. It made me realize that the great cathedrals of the Middle Ages were part of people's daily life, and prayer was as necessary to them as food or sleep."

WAR SHRINE

Many worshippers come daily to pray for loved ones in service. The Chapel of the Holy Spirit is the War Shrine in which prayers are offered daily for them, for the sick and wounded, for doctors, nurses and chaplains who minister to them, for a just and durable peace, and for those who lead our country in this time of trial. Many service men and women use the Chapel for private meditations, and often kneel and pray before going overseas.

WEDDINGS

Never in the history of the Cathedral have so many requests for weddings been received. Several are held each week. The clergy gladly give many hours to the careful preparation of young people away from home and the counsel of family and rectors known to them.

The Cathedral Age



Capt. Nicholas J. DeRosa, medical officer, shows first aid equipment to Leigh Scott, chairman of War Bond Committee of the National Cathedral School for Girls which raised money to purchase Red Cross Field Ambulance.

Harris & Ewing

CATHEDRAL SCHOOL BUYS AMBULANCE

Through the War Bond Committee approximately 185 students of the upper school of the National Cathedral School for Girls raised the money to purchase a Red Cross Field Ambulance to be sent overseas. On January 22 a model of the three-quarter ton ambulance they had bought was sent to the School by Ft. Myer for inspection by the students. Capt. Nicholas J. DeRosa, a medical officer, described the different types of ambulances being used in this war and explained the use of equipment and supplies included in the model.

Leigh Scott, Lexington, Ky., is chairman of the War Bond Committee, and assisting her in this patriotic work are: Sallie Ellington, Asheville, N. C.; Lee Howeth, Cambridge, Md.; Mary Elizabeth Lynn, Jean Freas, Margaret Roger and Bess Lucas, all of Washington; Avice Stevens, Chicago; Isabelle Taggart, Burlington, Vt.; Nancy Kramer, New York City; Connie Logan, Wilmington, Del.; and Joanne Sidener, Canton, Ohio.

Miss Mabel B. Turner, Principal, announced that the girls were so enthusiastic about the project they are already raising money for a second ambulance. The School raised over \$1,000 for the Community War Fund last fall, and war stamps are sold daily.

The 90 students of the lower school are members of the Red Cross and extremely busy with useful war activities. They knit afghans for Walter Reed Hospital, collect comic books which are very popular with convalescents, and they made 2,000 holiday favors for hospital Christmas parties. They have sent many boxes of toys to the Infantile Paralysis Ward at Children's Hospital. They have collected and sent warm clothing to children in liberated areas of Holland and Yugoslavia. At present they are planning an Allied Nations Benefit, the proceeds from which will be used for War Prisoners.

SPACE GIVEN TO RED CROSS

With the extremely crowded housing conditions at this time and the increased needs of camps and hospitals in the Washington area, the Red Cross Camp and Hospital Service was in dire need of additional working space. Through Miss Turner's generous cooperation, the Cathedral was able to provide three rooms in St. Hilda's Lodge on the Close for this useful service. Now a Red Cross flag flies daily over the building to guide volunteers to their new working quarters, and to indicate to patriotic citizens where to leave the much needed magazines, books, games, victrola records, musical instruments and similar items used in great quantities by convalescent wards and recreation centers in nearby hospitals and camps.

Last year this unit, under the chairmanship of Mrs. Byron Price, sent over 61,000 magazines and 1,300 books to 12 posts. The need is increasing constantly. One hospital alone orders 2,000 magazines monthly. Giving long hours of volunteer service with Mrs. Price are: Mrs. E. P. Rawlings, Mrs. Charles Stevenson, Mrs. E. P. Jones, Mrs. Richard Smith, Mrs. C. A. R. Lindquist, Mrs. Thomas W. Holmes, Mrs. Leonard Cushing, Mrs. Harold Roberts, Miss Mary White and Mrs. Phoebe Scholl.

Washington Cathedral welcomes this Red Cross unit and commends its splendid work.

UNITED SERVICES

Monthly since Dec. 7, 1941, Washington Cathedral, in cooperation with the Washington Federation of Churches, has been the scene of Services on Behalf of a United People in Time of National Emergency. These services bring to the Cathedral pulpit outstanding clergymen of many faiths.

Another type of service was recently undertaken by

the Federation and the Cathedral. Four times during the year there will be Community Memorial Services held in the Cathedral for men and women who have given their lives in the service of this country in World War II. Because of the large number of people living in Washington at the time memorial services were held for loved ones "back home," as well as the number of persons not affiliated with any parish church, but desirous of having memorial services, there is a need for these community services.

The first one was held Feb. 25 at which time the Rev. Dr. Oscar F. Blackwelder, chairman of the Committee on Religious Life in the Nation's Capital and pastor of Church of the Reformation, Lutheran, was the preacher. In addition to the Cathedral clergy, the following took part: Chaplain George F. Rixey, Deputy Chief of Chaplains, U. S. Army; Chaplain Clifford M. Drury, District Chaplain, Potomac Naval Command; and the Rev. J. Lloyd Black, Executive Secretary of the Christian

Church Council. An honor roll was printed in the service leaflet and memorialized at the Altar.

Another such service will be held in conjunction with the annual Massing of the Colors in May, one in the summer and one near All Saints' Day.

TODAY'S CHALLENGE

These are some of the ways in which Washington Cathedral is serving our capital in wartime. Bishop Dun recently summarized the Cathedral's great challenge of today: ". . . We mean the Cathedral to be a place where, whatever the stubborn, tragic difficulties of particular localities, there shall never be any segregation or any exclusion for those who would come before the One God who is above all and in all and through all.

"We live too, in wider communities, as fellow citizens of a great city and of a great nation. The Cathedral represents the larger, more inclusive human grouping.

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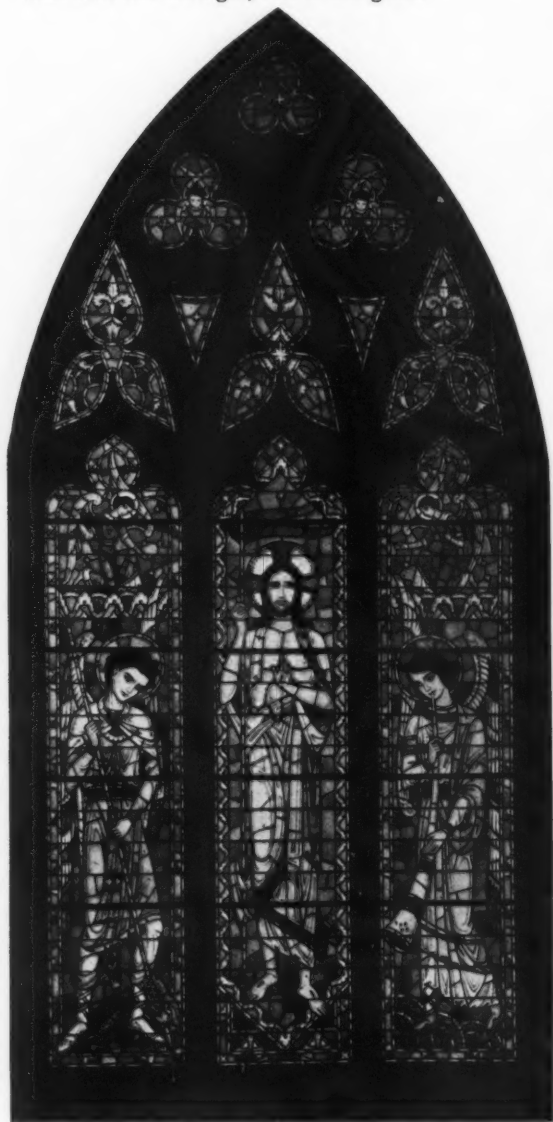


Mr. Walter B. Clarkson, Cathedral Business Manager, presents key to Mrs. Byron Price.

The Spiritual Significance of a Stained Glass Window

BY WILBUR HERBERT BURNHAM

*In the beginning God created the heavens and the earth
... and darkness was upon the face of the deep ...
And God said, Let there be light: and there was light.
And God saw the light, that it was good.*



*The Resurrection, one of the Central Apse Windows,
Washington Cathedral, created by Mr. Burnham.*

THE light that God saw as good, when it streams through blue glass, symbolical of heaven, imbues it with a luminosity that gives value to all the other colors in a stained glass window, as light gives value to life. Without light, all is "waste and void," even the most glorious of stained glass windows.

This same light streaming through stained glass windows tempers the dimness of a church interior, heightens the sacredness of the hallowed place and stirs in us emotions which we express with difficulty. We can only "be still and know."

Surely here is a "secret place of the Most High" and here we can "abide under the shadow of the Almighty." This is the spiritual significance of stained glass as much as it is of the symbols depicted in a window and of the color scheme of the whole.

Color appeals directly to the emotions but the emotions are uplifted when color, in the richness of its primary hues, is so arranged in a stained glass window as to interpret for us the teachings of the Bible and of history. First, we are made to feel, then to emulate; for if the symbols of religious art do not inspire us to better things, they are as nothing.

Color, in early Christian art, was used to signify particular qualities, attributes or characteristics of a person or thing. Even today, the same red that signified fire to the ancients, signifies fire to us and warns us of danger; blue still makes us think of the sky; green, the color of spring, makes us think of growing things and signifies hope and the renewal of hope. Yellow reminds us of the sun; and the sun's brightness and warmth recall to our understanding the goodness of God. White typifies purity and innocence; violet, love and truth, or passion and suffering. Grey and black, the colors of ashes and of darkness, are significant of humility, and of mourning.

Everywhere there is color, but none so resplendent as that of a beautiful stained glass window, for here it is gathered together into a most perfect art-form and conveys to each beholder the one message peculiarly for him.

The translucent glass of red, blue and yellow and their complementaries, augmented by the symbols of the subject, dramatize the design in a stained glass window. Thus a window not only tells a story, it also interprets its meaning for us just as the parables of Jesus made more illuminating for his listeners the underlying truth

He was teaching; and truth is always the significance of stained glass and is what we must look for when we study a beautiful window.

Even as a stained glass window has a message for the observer, the worshipper, tourist or student, it also has a message for the craftsman; for unless the craftsman is inspired of God he cannot put into his product what he wants to convey. The best of our craftsmen today cannot be other than God-inspired whether they define it thus or not.

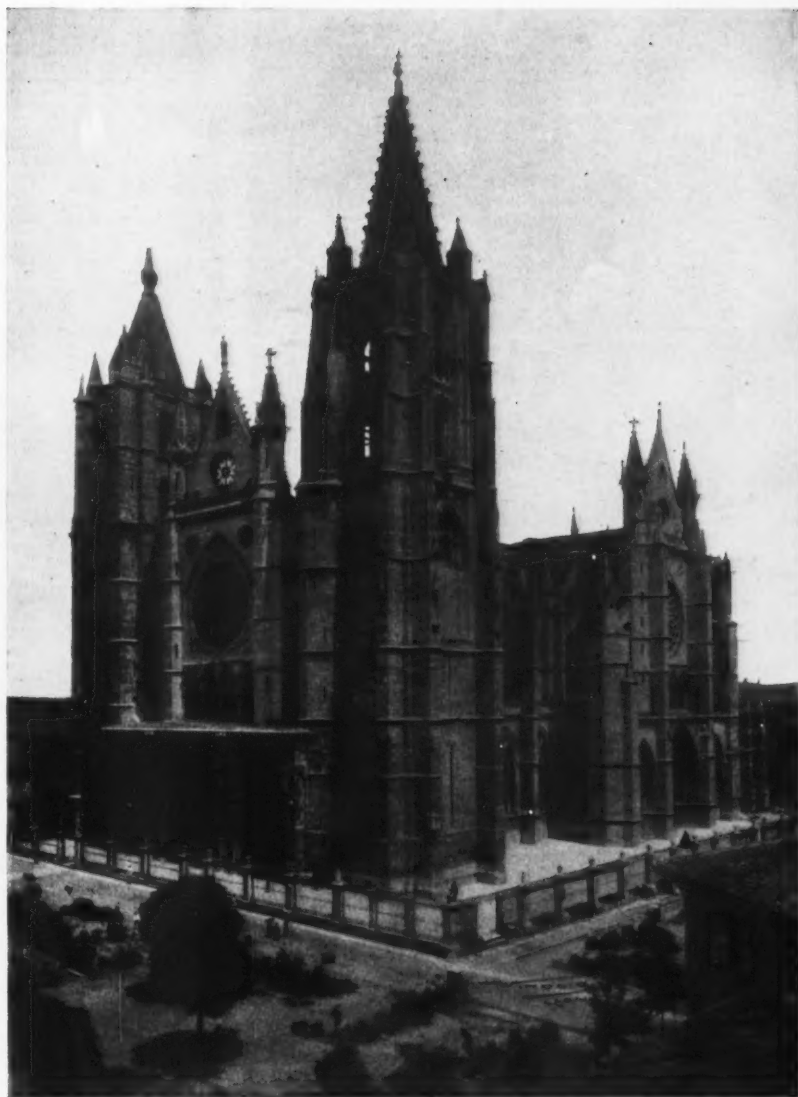
Ruskin once said that if you cared to build a palace of jewels, stained glass was richer than all the treasures of Aladdin's lamp. The stained glass windows of a beautiful church may make it seem like a palace of jewels, but their primary purpose is to accentuate it as a House of God. Without color, the interior would be too glaring, and even cold. But when the light streams through the colored glass of a church's windows, it suggests the very word of God in the warmth and beauty it spreads throughout the interior. Thus a stained glass window constantly reminds us of the omnipresence, the omniscience and the omnipotence of God. Its beauty enhances the work of other artists within the church; vibrates in the tones of the organ and the voices of the choir; and over all there descends a feeling of awe and reverence that increases the understanding. We leave the church feeling that we, too, like every part of it, have been consecrated to God.

When stained glass windows speak to you in this manner, you begin to wonder about their conception. You realize that somewhere, sometime, there was a beginning and suddenly you are overwhelmed with the thought

that the beginning was of God, through his beloved Son.

Those first craftsmen who designed and executed the glorious windows of St. Denis in Paris and of Our Lady in Chartres, had no specialized training in designing and making a window. Step by step, they thought and schemed and experimented.

The glass of Paris, Chartres, Le Mans, Poitiers in France; the glass of Leon in Spain, as we view it today, has fought wind and weather as we combat trials and



The beautiful glass of Leon Cathedral has acquired a mellowness through the years.



tribulations; and as we mellow and grow wise, so the glass acquired a patina the beauty of which can never be achieved by human means. Our craftsmen today have learned this from their studies of those magnificent windows. Consciously or unconsciously, they concentrated "in the silence" upon the infinite nature of God and in due time the knowledge was flashed into their minds. They are aware that the artists of the middle ages were at the beginning of the craft as we know it today; the studios then were self-contained and the men themselves, self-sufficient, each one capable of doing everything—fashioning the pots into which the ingredients were tossed to make glass; building the fire; blowing the glass; designing; cutting with crude tools that more often broke the glass than cut it to pattern; painting and firing the pieces; arranging and leading them, and finally installing the windows—all under the supervision of the great medieval churchmen and to the admiration and acclaim of the populace.

Each step in the making of a stained glass window was a new step that they had never taken before and each step was inspired of God, for without that assurance they could never have gone on.

Although most of the great cathedrals of France, Italy and Spain are consecrated to the Virgin, nevertheless the hand of God, through her and her Son, is seen everywhere.

Master craftsmen of today follow in principle in the footsteps of those first window makers. True, they no longer need to make their own glass nor mold the leads and mine the iron. They are equipped with proper and good tools. Their studios, however, are virtually as self-contained as those early studios, and most of their assistants can, in an emergency, design, execute and install a window. Nevertheless, today many more considerations are involved in the designing and making of a really exquisite window than in those early Christian centuries; and not every craftsman is a master.

Could those first artists re-visit the earth, they would find here, in our own America, artists, glass and windows to rival themselves and their product. They would become, as Henry Adams said of the glass of Chartres, a "little incoherent" in talking with their successors. After their first observation of some of the equally glorious stained glass windows designed and made by our own contemporary craftsmen they would praise with "joyful lips." And when this first feeling of wonder at our twentieth century stained glass renaissance had passed they, like we, would feel themselves at the very threshold of the Presence of God, and would

*"Enter into His gates with thanksgiving,
And into His courts with praise."*

One of three lancets of the Joan of Arc Window, Washington Cathedral, created by the author.

The Rediscovery of Herbs in England

Prepared by a staff member of the Food Department Headquarters,
Women's Voluntary Services for Civil Defense, London

AND GOD SAID "Behold I have given you every herb bearing seed—which is on the face of the earth—and every tree which is the fruit of a tree yielding seed; to you it shall be for meat. . . ."



FAR back in the dawn of history herbs were the first remedies known to man and there is no doubt that study was made of them as soon as man began to take an interest in the art of living. In medieval times in England enormous quantities of flavoring herbs were used and the food was highly spiced and flavored, probably partly as an aid to preservation and partly to stimulate the appetite during the gargantuan meals that were then the fashion. The preservation of the herb garden came directly under the rule of the housewife whether she was the wife of a rich landowner or laborer.

During the Middle Ages monks cultivated herb gardens and made experiments for the sick and suffering people around them. They also used herbs for culinary purposes. After the monasteries were destroyed it is possible that a great deal of this knowledge was lost as the ways of living altered, but in the country, cottagers have always cultivated herbs in their gardens and collected wild ones to make their special infusions for curing sickness and ill health and they have handed down their knowledge through their families. Some of this knowledge has been collected by doctors and writers.

The use of culinary herbs in the sixteenth and seventeenth centuries became a gentle art, and many recipes have been preserved which indicate the judicious use to which they were put. As town life increased, market gardeners, especially around London, took up the cultivation of herbs and they were sold in the markets and by street vendors. At the beginning of the nineteenth century many herbs were regularly sold, but at the end of the century the number of herbs grown commercially had been reduced to parsley, mint, thyme and sage. Most of the medicinal herbs seem to have been imported, the reason for this being that it was the cheapest way of obtaining supplies.

County Herb Committees Formed

After the war broke out in 1939, herbs gradually began to grow scarce partly on account of shipping and partly because Germany occupied countries from which they came. Then they suddenly began to assume importance both for their medicinal and culinary value. As the demand increased it began to be seen that something would have to be done to obtain supplies. In 1942 the Ministry of Supply started a campaign to obtain herbs for medicinal purposes. County Herb Committees were formed, each committee making special arrangements according to the character of its districts. Women's Voluntary Services helped to carry out the work of organizing the picking of wild herbs, and arranged for transport and delivery to herb-drying depots. The Ministry of Food had also begun to en-

courage the growth and use of culinary herbs. Through the Women's Institutes gardeners were persuaded to grow and dry herbs.

Since the impulse given by the Ministry of Supply and Ministry of Food, the cultivation and collection of herbs has gone steadily forward each year. In London people have been interested enough to grow them in roof gardens and in window boxes, and in every garden and allotment all over the country some are found.

Rationing of food supplies has made it necessary for the housewife to prepare "made up" dishes; and it has become evident that the flavoring of these dishes must be refined and improved with the use of herbs. Many recipes today need them. Stores of them now include balm, basil, bay leaf, borage, chives, chervil, fennel, dill, marjoram, mace, mints of various kinds, black thyme, lemon thyme, parsley and rosemary.

It has been said that in England, the only sauce universally used was a white sauce, which prepared in many kitchens was only fit for pasting scraps in albums on a wet day. This was not quite true, but British housewives before the war were not interested in sauces, and did not understand, as they do in many other countries, that the sauce is the basis of the dish. Now, however, with the new interest aroused in herbs, the desire to relieve the monotony of wartime diet, and a realization that if used in the proper way herbs are a great aid to digestion, the making of sauces with herbs is becoming quite an art.

Herbs used in casserole dishes, sauces, and all kinds of "made up" dishes are chives, marjoram, basil, tarragon, thyme, winter savory, parsley, bay leaf and sage, and they are blended according to the personal taste of those who cook. The use of fennel with fish is well known and the explanation may be found in the past when fish was not always cooked in its first freshness:

*Of Fennel vertues foure they do recite
First it hath power some poisons to expel,
Next burning agues will put to flight.
The stomache it doth cleane and comfort well;
And fourthly, it doth keepe and cleanse the sighte.*

Besides fennel, herbs used in fish dishes are tarragon, chives, chervil, parsley and bay leaves. Dried herbs are used for stuffing fish. The following passage written concerning the monks of Cluny, who lived in great luxury, may be said to illustrate the digestive power of herbs: "For the monks who refrained from meat, magnificent fish was served and served a second time; and even if the first plateful satisfied you, after tasting

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Across the Warden's Desk

The Conference on Christian Unity,
December 28-30, 1944

IN the closing days of the year just passed there met, at the College of Preachers, a notable conference on Christian Unity. The gathering was the fifth such conference held yearly during successive Christmas seasons. In past years, as this year, it sought little publicity. One of its appeals has been that most of the frank discussion of the members has been "off the record." Men and women representing the major Protestant communions of America have come together for sharing of concern for Christian Unity, but no pronouncements have been expected, nor unity documents produced. Those attending spoke as individuals and not as negotiators for their respective church bodies. Sponsorship for the yearly conference has been shared by the College of Preachers and by the committees representing in America the World Council of Churches.

A proof of the comprehensiveness of representation at the conference from many sections of American Christianity can be found in the roster of those attending. The conference was made up, as in past years, from three main groups—the secretaries of the Federal Council of Churches, secretaries or other representatives of denominational councils, and representatives of city or state church federations. As representing the first grouping could be mentioned: H. Paul Douglass, Editor of *Christendom*; Paul G. Macy, Secretary of the American office of the World Council of Churches; Margaret Applegarth, Henry S. Leiper and J. Quinter Miller.

Among those representing denominational interests, the following could be named: Earl Adams, Director of Promotion, Northern Baptist Convention; G. Pitt Beers, Executive Secretary of the American Baptist Home Missions Society; Earl R. Brown, Secretary of the Methodist Board of Missions; Douglas Horton, Secretary of the General Council of the Congregational-Christian Churches; Hermann N. Morse, Administrative Secretary, Presbyterian Board of National Missions; A. C. Zabriskie, Secretary of the Commission on Church Unity of the Episcopal Church; and others.

The third group representing functioning city or state federations was not so large, but among those who came from such ecumenical organizations the following might be named: Hugh C. Burr, Secretary of the Federation of Churches of Rochester, N. Y.; John W. Harms, Executive Secretary of the Chicago Federation of Churches; and F. E. Reissig, of the Washington Feder-



"St. Francis with the birds," Cloister Garth, College of Preachers.

ation of Churches. There were present also a number of delegates at large. The conference welcomed, for example, Charles Clayton Morrison, Editor of *The Christian Century*; A. L. Warnshuis, Retired Secretary of the International Missionary Council, just returned from an extended trip in Europe; George W. Richards and Floyd W. Tomkins, both members of the Faith and Order Committee; A. R. Wentz, of the Lutheran Seminary at Gettysburg, Pa.; Mark A. Dawber of the Home Missions Council; and Bishop Ivan Lee Holt of the Methodist Church who served as General Chairman.

No summary can here be given of the dozen papers read at the conference, nor the animated discussions thereby provoked. Some of these papers will see publication in the pages of *Christendom*. Others will be summarized in the *Information Service* leaflet of the Federal Council.

The first evening was devoted to the general topic of "Crucial Corporate Tasks Confronting the Church." Dr. F. E. Reissig of the Washington Federation, and Dr. Luman Shafer, of the Federal Council Department of International Justice and Goodwill, presented addresses. The next major topic, on the agenda for the following morning, was "Bringing the Denominational Order to Grips with these Tasks." Bishop Angus Dun and Bishop Ivan Lee Holt presented the essays. In the afternoon Dr. John Harms and Dr. Hermann N. Morse discussed "Bringing the Council System to Grips with these Tasks." In the evening of the day, Dr. Charles Clayton Morrison viewed the whole ecumenical problem facing Protestant American Christianity in a paper on "Agree-

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Plaque to John Washington, Prior



Memorial tablet in Durham Cathedral Cloisters, dedicated to John Washington, Prior 1416-1446, unveiled February 22, 1944.



ON THE 212th anniversary of George Washington's birthday, high-ranking American and British officials and Army officers visited County Durham, England, to pay tribute to the American statesman and one of his British ancestors. They visited the parish church where Washingtons were baptized from 1183 to 1376, and the ancient Washington manor in Washington Village. This was followed by a moving ceremony which included a pageant by the pupils of Biddick School, portraying the friendship between the two nations. The Union Jack and the Stars and Stripes always fly together over Biddick School.

Mr. Frederick Hill, master of the School, who organized the celebration, said: "For many years we have celebrated July 4 as American Independence Day. . . . Using this place (Washington) with its historic past and direct connection with George Washington, I have been able to help foster a better understanding among our people. . . . There are no fewer than 50 photographs of George Washington in this village, and I could dispose of another 500."

Col. Roy W. Growe, U. S. Army, said in part: "I wish the entire American people, and especially the school children of Washington, D. C., could see this stirring ceremony, symbolical of the friendly relationship between your country and ours."

The American visitors then went to Durham City, where a tablet to the memory of John Washington, one of George Washington's ancestors, was unveiled in the Cloisters of the Cathedral. Of exquisite workmanship and coloring, the tablet is the work of Mr. Edwin Smyth, sculptor, of Sunderland. It

is cut in Hopton Wood marble from Derbyshire. Special care was given to the carving and coloring of the Washington and Durham shields. In the former, the colors are silver and red; in the latter, the cross is gold and the lions silver, on a blue background. The Washington coat-of-arms is believed to have been the origin of the stars and stripes of the American flag. Until recently the Cathedral library housed the earliest known example of this coat-of-arms on a fourteenth century seal, now in the Morgan Museum in New York City. It also forms part of the seal of the Diocese of Washington.

The Dean of Durham, Dr. C. A. Alington, was mainly responsible for the forging of this beautiful and strong link between Britain and America, and his wording of the inscription is a masterpiece of brevity, summing up many deep sentiments in few words. Obviously much thought was given to the designing of the plaque and spacing of the inscription.

When peace returns, the village of Washington will no doubt see an increasing number of American visitors. The Cloisters of Durham will echo their footsteps when they go to see this tablet and the Cathedral, believed by many to be the greatest Norman building in Britain in a setting of unrivaled beauty.

Triptychs for the Army and Navy

A Renaissance of Religious Art in America

By LEILA MECHLIN

A GREAT contribution has been made by American artists to the morale of our armed forces in all the theatres of war, on the high seas and in training camps, by the creation and distribution of triptychs, religious in character, to be used in connection with Divine services.

A triptych, as its name implies, is a work in three panels, a main panel and two side panels, the latter like folding doors closing inward but opened when in use as super-altar pieces. This is for both convenience in transportation and insurance of safety. It is a form much used by religious painters of the past and, now as then, when set up do much to transform the humblest surroundings into places of worship by creating a spiritual atmosphere.

The movement to supply the need for something of this kind had its inception in the lament of officers of the Army and the Navy concerning the lack of color in connection with the services held, and hence a pervading dreariness and gloom. It was, however, Mrs. Junius S. Morgan of New York who believed triptychs were the solution, and through the Citizens Committee of the Army and Navy her vision became a reality. Under its auspices more than 300 triptychs have now been distributed.

Mrs. Morgan has not worked alone. Triptych Committees are being formed in many cities, and the movement has been enthusiastically backed by the artists of the whole country. Needless to say this has been without selfish interest, the artists giving their work for minimum cost and cooperating with the Committee to the fullest extent. The commissioning of artists and passing upon designs offered, as well as completed works, has been in the hands of a special sub-committee, of which Barry Faulkner, one of our foremost mural painters, is chairman. Associated with him in the work is a group of no less distinguished colleagues.

It is, however, not the quantity but the quality of the achievement that is remarkable—astounding. These triptychs, which have been sent out to all theatres of war, are essentially of our own land and time, but in spirit are quite as religious and inspirational as were the works of the masters of the past, who were so richly endowed with talent and religious zeal. They speak to and for the men of our armed services in a language which they can understand and their message carries conviction. Set up on table or box, in barn or loft, on ship's deck or other temporary quarters, they create an atmosphere of worship and give hope, comfort and courage. Figures of service men are not infrequently introduced in the de-



Copyright 1942, Alfred James Tulk

*Jophiel, Guardian of the Truth, by Alfred James Tulk,
Camp Kilmer, New Jersey.*

Easter, 1945



Copyright 1942, Citizens Committee for the Army and Navy, Inc.

*Archangel Michael by Hildreth Meiere.
Prairie State Training Ship, New York.*



Copyright 1942, Citizens Committee for the Army and Navy, Inc.

*Christ and the Fishermen by Frank Reilly.
Staten Island Naval Section Base.*

The Cathedral Age



Triptych by Glen Mitchell for the Headquarters Parachute School, Ft. Benning, Georgia.

signs, as are subsidiary motifs of airplanes, parachutes and instruments of warfare.

The three panels of a full size triptych measure four by six feet when open and four by three feet when closed. Those for the Army are made of weather-proof plywood; those for the Navy of bullet-proof steel. The painting is in oil. The subjects have been well chosen and possess universality of appeal. They represent the work and the idealism of Jews and Gentiles, Catholics and Protestants. They are direct and simple, beautifully rendered, dignified and reverent. No wonder they are coveted and prized.

One might expect to find in these works echoes of the past. Ours is not thought to be a religious era, but out of these days and weeks and now years of trial has come, apparently, a religious art comparable with, though very different from, that now long past. It has been welcomed and has already become a great force which cannot fail to affect our future. It is miraculous! Is a new wave rising to carry those who are to come to greater heights than any has yet dreamed of? It may be. It would seem so. Here, after all, is church unity, faith, brotherhood, through belief in one God, Father of all men everywhere.

How, some will ask, did it happen? By the bigness of the theme presented, the actual need, preparedness on the part of the artists and above all forgetfulness of self. It is these, in combination, which have brought about what may be regarded as a renaissance of art in union with religion such as has not occurred for many years.

The majority of the triptychs commissioned up to now, and at present in use, are by artists well trained. But comparatively few even of these have, heretofore,

had such opportunity to prove their capability. Opportunity offered and the profound greatness of the theme brought forth achievement rich beyond expectation. This in itself is very heartening. More than 70 artists have participated in this splendid work among whom are Fellows of our American Academy at Rome and leading schools in this country. The list includes mural painters of such distinction as Barry Faulkner, Violet Oakley, Hildreth Meiere, Edith Emerson, Salvatore Lascari and Eugene Savage. Also those of the second generation, Allyn Cox, son of the late Kenyon Cox, painter and author; and Jerome Brush, son of George deForest Brush, one of our American masters. There are several sculptors who have modeled their compositions in relief, among whom are Paul Jennewin, Lee Lawrie and John Angel.

It is gratifying to note that while the greater number of these artists are in New York, not a few are from other districts as, for instance, Kenneth Hudson, St. Louis; Violet Adkins and Donald M. Mattison, Indianapolis; and Alberta Lynchburg, Berkeley, California; to name only a few.

Some of these artists have done not one but many triptychs, among the most generous contributors being Hildreth Meiere, Alfred J. Tulk and Nina Barr Wheeler. And yet, despite the fact that so much has been done, the production falls far short of the demand, over three requests a day reaching the Committee. This, too, is an encouraging factor in the work and outlook. Apparently the time was ripe for this flowering—the happy reunion of art and religion, the outreaching for spiritual truth and association, the uplifting of hearts to God.

To let this work be better known and to give more

Triptych by Russell Speakman for the U. S. Naval Air Station at Miami, Florida.



persons—artists and laymen—opportunity to participate in it, a group of ten triptychs and a much larger collection of photographs of others now in use are being exhibited throughout the country. Such an exhibition was held in the Corcoran Gallery of Art, Washington, D. C., in January. During the Spring it will be seen in Cleveland and San Francisco. On the list of sponsors are the Metropolitan Museum of Art, the National Academy of Design and the Morgan Library, New York, also the Museum of Art, Baltimore. This is well, but it must not be forgotten that these unique triptychs were not produced to be exhibited but used. The artists are not seeking applause. In some instances they have not even signed their works. To them the making has come as both a call and a service, recognized and gladly assumed, with all its implications.

For this reason it would seem to mark the beginning of a new era in art and in spirituality.

Considering the value of these works from a spiritual viewpoint, Chaplain David Worth Sprunt, U.S. N.R., United States Coast Guard, has said:

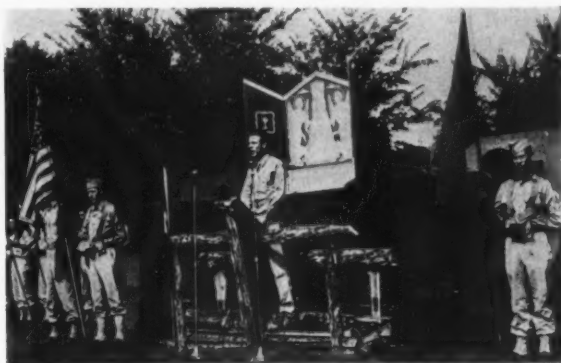
"In a desolate place these works of art do indeed bring the great blessing of a refreshing, uplifting vision of beauty. And yet they do more than that—

for triptychs of the right kind are spiritually conceived as well as skillfully painted. Such triptychs being designed to meet the need of specific fighting units make real to the men of these units the fact of God in their midst. In a manner in which the most eloquent words cannot duplicate, they reveal to the men in the service the presence of God's beauty, peace and power—in their particular situation. More than anything else, this explains, I believe, the genuinely enthusiastic reception given these beautiful paintings and the widespread appeal for more."

In response to the question "Why triptychs?" someone experienced has said: "When men face death every minute of the day and night, religion becomes more vital than food or sleep. And triptychs bring deep religious comfort to men who are living next door to death. . . . By focusing attention, a triptych makes it possible for a Chaplain to minister in a spiritual atmosphere of beauty and dignity."

In all the triptychs produced and sent out by Mrs. Morgan's Citizens Committee these qualities of beauty and dignity seem to have been so taken for granted that they have become, as it were, a matter of course. Nothing could be better.

Surely this is the true Easter message—Life out of Death—from glory to glory.



Triptychs are used in many outdoor services.

"Our civilization cannot survive materially unless it is redeemed spiritually. . . ."—WOODROW WILSON.

Woodrow Wilson Still Beckons

An address by The Honorable Francis B. Sayre, Diplomatic Adviser, United Nations Relief and Rehabilitation Administration, at the tomb of Woodrow Wilson, Washington Cathedral, upon the occasion of his birthday, December 28, 1944

WE are gathered here this afternoon around the resting place of Woodrow Wilson, with faces turned, not to the past but to the present and the future. The hand of Woodrow Wilson still beckons us forward. His voice still conjures visions in our minds.

It has fallen to our lot to live in a time of prodigious conflict. In every part of the world we are engulfed in this cosmic conflict—nation fighting nation, whole continents arrayed against continents, the entire world locked in titanic and deadly struggle. But in truth the conflict is infinitely more profound. It reaches to the very roots of our civilization. It is the approaching culmination of two utterly irreconcilable beliefs which for many centuries have been struggling for the domination of our world.

Western civilization has been built upon a deep-seated belief in the omnipotence and the supreme efficacy of physical force. It is the pagan belief that force is the final arbiter of the destiny of the world, that only the strong are fit to survive, that history vindicates those with sufficient courage and strength to overwhelm and crush out and annihilate the weaker elements of the race. The Axis powers which we are now fighting are the very epitome and culmination of this belief.

Yet at the same time our Western civilization has inherited a halting belief in an altogether different philosophy. From ancient times prophets and leaders have arisen calling for justice and mercy. Two thousand years ago a flaming spirit preached a religion which was based upon the utter negation of force. Men have never been able to forget the vision which came with His teaching. It has haunted them. It has driven them forward, fearless and conquering. It has generated power such as no amount of armed force has been able to down.

Western civilization is torn, and at times convulsed, between these two utterly irreconcilable beliefs.

The issue is not a question of theory. It is one of cold actuality. Which faith is the more practical and can generate the strongest power? Which will survive in the death struggle between them?

To the majority of people in the Western world the way of physical force seems the only really practical

pathway of achievement. By sheer physical overpowering strength empires can be set up, rival kingdoms overthrown, opposing minorities or even majorities overwhelmed. The fighting pagan has captured most of the world by force.

Yet this fighting pagan is now and again baffled by a mastering force that is not physical—a force depending on men's minds and on the things of the spirit. It is based upon justice and mercy; it draws unconquerable power from the ideal of self-sacrifice for the sake of others. It quickens the heartbeats of millions of unknown humble men and women. Its spirit moves in the dreams of peoples at the end of the earth.

Many in our Western civilization are coming to realize more and more that somehow sheer physical strength is not all and that the richer and transcendent values of life begin when right replaces might. They have learned that we cannot hope for human progress, we cannot hope for enduring peace, except as we build our law and our institutions upon the conscience of mankind, upon morality and justice and the eternal verities of life. For the world in which we live is a moral world; and sooner or later nations and civilizations built upon unrestrained force and stark materialism and selfish unconcern for humanity are bound as inevitably as the rising of the sun to crash in disaster.

Yet in spite of this progressive realization, if we dare to look facts in the face it seems evident that today the pagan belief in the omnipotence and supremacy of force is in the ascendant. It has won its way in triumph across the Western world; and although Germany and Japan have embodied and epitomized the belief, unhappily it is not confined to the territories of Axis Powers. In every country of the earth it terribly menaces all that we hold most precious in our Western heritage.

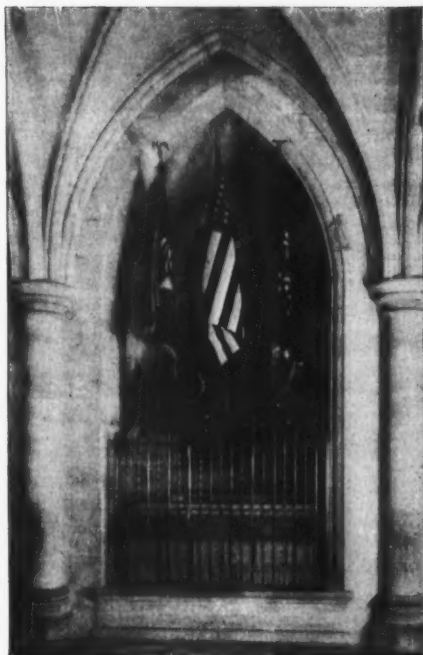
Whether Western civilization ultimately crashes into chaos and nothingness or whether it flowers into one of the greatest civilizations yet known to man depends inescapably upon whether the pagan or the Christian belief comes to dominate and shape it. I do not believe that in God's universe our present Western civilization is necessarily bound to survive. I believe its destiny de-

pend upon us—upon which philosophy we believe in and fight for. We are God's instruments through whom He works. We can make our civilization the instrument of achieving such a measure of human emancipation as the world has never yet known—if we fight to make it so. Not otherwise.

The history of a people, of a nation, of a civilization is the result of a very few outstanding leaders who at critical periods have fired the imaginations of their generation. American history—America's place in world history—is the result of the direction given at crucial times by but a handful of powerful personalities.

In 1776 a group of hard-headed idealists wrote an audacious Declaration of Independence on behalf of 13 colonies. Listen to its flaming words: "We hold these truths to be self-evident, that all men are created equal, that they are endowed by their Creator with certain inalienable rights, that among these are life, liberty and the pursuit of happiness . . . that whenever any form of government becomes destructive to these ends, it is the right of the people to alter or to abolish it, and to institute new government."

It took courage to say that. You see, this was more than a brave declaration that the colonies would fight for their independence. It roundly declared that there exist fundamental and inalienable human rights, paramount, above all else. Human rights, they asserted, rank even above property rights in the scale of values. How that must have shocked the dignitaries of that day! But it is what Thomas Jefferson and a few kindred spirits around him believed. They conceived of the new American nation on the edge of the wilderness as consecrated to the protection of human rights and individual liberty. They inspired their followers to believe that these ideals were worth fighting for and, if need be, dying for. And what their dreams inspired, America became. They succeeded in setting up a nation with a written constitution and a system of courts and laws to safeguard their enforcement, dedicated to the practical realization of human rights as paramount to all others.



Tomb of Woodrow Wilson, Bethlehem Chapel.

Three quarters of a century later America stood on the brink of civil war. Was human freedom henceforth only a shibboleth—the possession of those born in privilege, or was freedom the birthright of all, high and low, Jew and Gentile, white and black? The country hesitated. The issue hung in the balance.

Then out of the backwoods emerged a man without educational or cultural background, but with a divine faith in right as opposed to might, in the sacredness of each human personality, in a brotherhood of man that transcends race or color or social position. "Let us believe that right makes might," he declared, "and in that belief let us dare to do our duty as we understand it." He hewed his way to leadership with a power none could withstand. He made his dream of the meaning of freedom in America a reality which has become a part of the heritage of our nation.

Shortly after the turn of the century America faced another crisis—far greater than any one at that time realized. The world became engulfed in a titanic conflict, and the German government launched forward upon the age-old pagan thesis that the supreme and ultimate power of the world rests upon sheer physical might. Woodrow Wilson opposed that belief. His passionate faith was in the rank and file of human beings throughout the world. Clearly he perceived that in a world dominated and controlled by sheer, brute force, there could be no respect for individual human personalities, no security for human rights, no democracy or freedom as we in America had come to understand those words. He dreamed of human freedom as worldwide. Lincoln had sought within a single nation to break down the barriers of color. Woodrow Wilson in a worldwide conflict sought to break down the barriers of race and nation.

Saint Paul dreamed of making Christianity the heritage, not of the Jewish race alone, but of Jew and Gentile throughout the world. Woodrow Wilson dreamed of making human freedom the heritage, not of Americans alone but of all humanity.

Should America seek only her own selfish interests,

unconcerned with the rest of the world, or, in the realization that under Twentieth Century conditions no nation can protect its vital interests through a policy of isolation, should America launch out into the deep upon a policy of international cooperation as the only possible means for protecting human freedom in America or any other part of the world?

In his ringing war message to Congress on April 2, 1917, Woodrow Wilson bared his great dream: "The right is more precious than peace," he said, "and we shall fight for the things which we have always carried nearest our hearts—for democracy, for the right of those who submit to authority to have a voice in their own governments, for the rights and liberties of small nations, for a universal dominion of right by such a concert of free peoples as shall bring peace and safety to all nations and make the world itself at last free . . . God helping her, she can do no other."

Woodrow Wilson's dream of "a concert of free peoples" has not yet come true. In 1919 the American people were not yet ready to follow the path which he pointed out. But no one can say that Woodrow Wilson failed. His vision of human freedom as a world-wide concept, his dream of a "concert of free peoples," is the only possible way that is practicable to save our civilization. In a sense the fight which Woodrow Wilson launched is a fight which has only just begun. All of us cherish the hope that his dream will ultimately prove victorious. But in very truth whether or not this comes true depends upon us—upon each one of us. It will not come true unless those of us who have caught his vision make it come true. That means imagination and hard fighting and everlastingly hard work. Our times are aflame with need.

This afternoon we gather to honor the memory of a very great American—one of the very few who by their leadership in periods of crisis have helped to make America what it is today. Woodrow Wilson pointed the way by which Western civilization, deeply committed to the pagan belief in the ultimate supremacy of brute force, can be saved from disaster. We gather to draw fresh inspiration from his lofty spirit. We gather to pledge ourselves anew to carry on undaunted the fight for right above might and for human freedom which Woodrow Wilson launched and for which he gave his life.

May I close with his own words, taken from his last published writing, stating the conclusions which he drew from his life's experience:

"The sum of the whole matter is this," he wrote, "that our civilization cannot survive materially unless it be

redeemed spiritually. It can be saved only by becoming permeated with the spirit of Christ and being made free and happy by the practices which spring out of that spirit."

CONSECRATION STORY READ IN AACHEN

By THE RT. REV. HENRY WISE HOBSON
Bishop of Southern Ohio

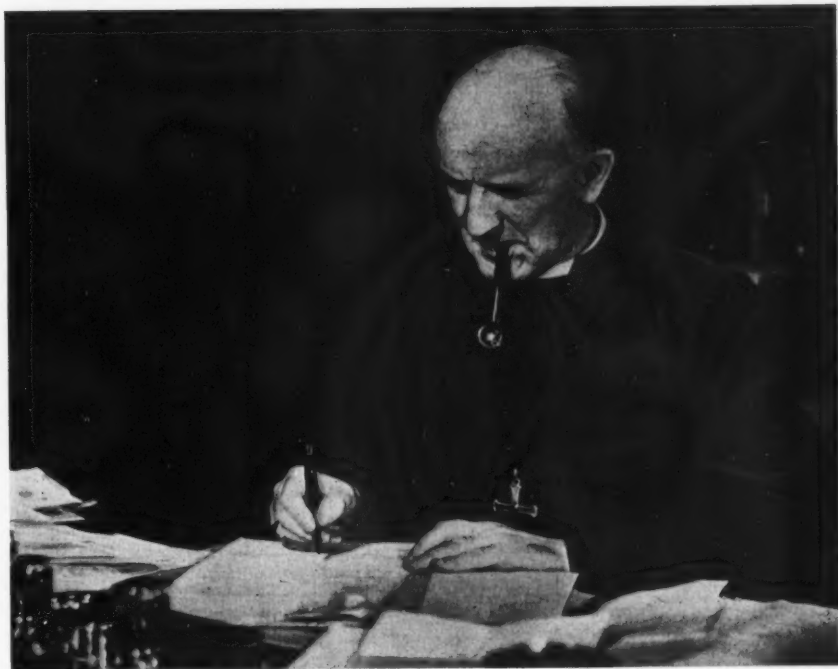
ABOUT the middle of November when I was with the 1st Army in Belgium, General Heubner of the 1st Division kindly arranged for me to spend part of a day in Aachen.

We visited the historic Cathedral which was badly damaged, but probably not beyond repair. One of our party was an Army Chaplain who, because he could speak excellent German, had authority to converse with the enemy population. He told a Canon of the Cathedral, who had been in Aachen through the siege and capture of that city, that I was from America. The Canon displayed a quite natural lack of interest and enthusiasm until he learned that I belonged to the Episcopal Church. At once his whole attitude changed as he asked, "Could you tell me about the consecration of Bishop Dun in Washington? Yesterday I was looking at the pictures, which were 'wunderbar,' and reading the story of this consecration in a copy of *Life Magazine* which was left here in Aachen by one of your American soldiers." When I told him that I had been present at Bishop Dun's consecration, and had served as one of the Presenters, the Canon grasped my hand with enthusiasm—"Yes, I remember now, you are the tall man who stood by Bishop Dun in the center of the chancel. I want to know more about that service, your Church, and the beautiful Washington Cathedral."

For ten minutes I answered his questions, and in my mind then and since, has been the consciousness of the strange and yet powerful bonds that reach out, even in the midst of war, to draw men together. A Roman Catholic Canon of a partly destroyed Cathedral, in a devastated city of Germany captured by our troops, reads with interest in *Life Magazine*, left behind by some G. I., of a service in another Cathedral, in far away Washington. The next day he meets someone who was present at that service and could satisfy his curiosity about the Episcopal Church in America which reading the magazine article had aroused.

New Archbishop of Canterbury

By THE REV. RONALD R. WILLIAMS



British Information Services Photo

The Rt. Rev. Geoffrey Francis Fisher

HUMAN, unaffected, clear-headed, lucid in thought and speech—these are the outstanding characteristics of Geoffrey Francis Fisher, Bishop of London since 1939, who succeeds the late William Temple as Archbishop of Canterbury and Primate of All England.

"Father of Six Succeeds Bachelor of Eighty-One" was the unconventional way a London newspaper announced the arrival of this family man to Fulham Palace, ancient home of the Bishops of London for many centuries, just over four years ago. All Dr. Fisher's six children are boys—the four eldest are serving in the British Army, the two youngest are still studying, one at school and one in a medical course at Cambridge. Of the four in the Army, two are overseas; a third, Captain Francis Forman Fisher, was taken prisoner at Tobruk, later escaped, and was awarded the Military Cross.

Now the family man goes to Canterbury. Short in stature, Geoffrey Fisher is a giant in competence. His honors sit lightly upon him, for he is entirely without

affectation. A typical English clergyman with a rich inheritance from the traditional resources of classical culture, he is fully alive to the religious, social and international problems of the day. No date has been set for his Enthronement, but it is expected to be in late Spring when the weather will be mild. Fuel shortages in England make it impossible to heat the Cathedral properly.

From the time he was at Oxford, he has been marked out for high office. At the University he took three firsts in the Classics and Theology, yet found time to develop himself as a useful oarsman in the Trial Eights from which the final crews are selected for the annual Oxford versus Cambridge boat race.

He belongs to the distinguished line of English schoolmaster-bishops, having been, like Temple, headmaster of Repton, before he went to be Bishop of Chester in 1932. At Chester he laid the foundation for that reputation for efficiency and wisdom which have made such a mark

(Continued on page 36)

Outstanding Women Appointed State Regents

Mr. Ernest L. Stockton, Executive Secretary of the National Cathedral Association, takes pleasure in announcing the appointment of three new State Regents for the Women's Committee. They are: Mrs. John Brian McCormick, Louisville, Kentucky; Mrs. S. B. Ziegler, Nashville, Tennessee; and Mrs. Louis Norbert Julienne, Jackson, Mississippi.



Mrs. McCormick

McCormick's enthusiastic support. She has served as a member of the Board of the Young Women's Christian Association, the board of the Louisville Church Women's Federation, past president of the Junior League of Louisville and is a member of the National Society of the Colonial Dames of America. Mrs. McCormick's son, Lt. John Newton McCormick, U. S. Marine Corps, is now in the South Pacific.

The second new Regent is Mrs. Ziegler, who has just completed three years on the Diocesan Auxiliary Board. She also served as president of the Auxiliary of St. Andrew's Parish, Greensboro, N. C. She is chairman of the Church School Advisory Committee, having taught in church school for many years. She is a member of the Board of the Nashville Council of Church Women and this year was responsible for the World Day of Prayer service, one of the most successful ever held in Tennessee. She is a past Diocesan president of the Daughters of the King.

Having served for a number of years as an executive board member of the Nashville-Davidson County Red Cross Chapter, Mrs. Ziegler is now active in Nurse Recruitment and Home Nursing. Music has been another absorbing interest of her life. She has been a choir director and soloist, and is well known for her work in the State Federation of Music Clubs.

Mrs. McCormick, the widow of the Rev. John Brian McCormick, is well known throughout the state. She is President of the Women's Auxiliary of the Diocese of Kentucky, to which she is giving outstanding leadership and direction. She is a member of the Board of the Home of the Innocents, an Episcopal Church receiving home for children, and its past president.

Many other worthy undertakings have had the benefit of Mrs.

Although she has given freely of her time and energies to community activities, she has reserved the time to make a lovely home for her family. She has six children.

Mrs. Julienne, Regent for Mississippi, is a direct descendant of John Overall who was a Fellow of Trinity and said to have been one of the most learned men of his time. As an appointee of King James I, he was one of the translators of the King James Version of the Bible (1604-07) and as Bishop of Norwich, he collaborated with Bishop Cosen in compiling the Book of Common Prayer of the Established Church. Mrs. Julienne is an active member of St. Andrew's Parish in Jackson.

For her outstanding organizational ability and participation in welfare organizations and club work, Mrs. Julienne was included in *American Women* (1935-36). The new Regent for Mississippi has served the American Legion Auxiliary as Department Secretary and Treasurer, two presidential terms of the State organization, National Membership Chairman, and National Vice President, and she had the unique honor of serving as Chairman of the American Legion Auxiliary Parade at the time of the organization's convention in Paris in 1927. She is a member of the Daughters of the American Revolution.

Included in Mrs. Julienne's distinguished list of accomplishments is her leadership in the women's activities of the Democratic Party in Mississippi. Mr. Julienne is in the insurance business. They have one son, Robert Cecil Smith, making his home with his wife and two children in New Orleans.

Washington Cathedral is most fortunate to be able to add the names of these outstanding women to the ever growing list of Cathedral leaders, and they have the good wishes of Cathedral friends as they undertake the work of State Regents.



Mrs. Julienne

They Also Serve

THERE are very few members of the Cathedral Staff who are better known or more loved by their fellow workers than John G. Phillips, Captain of the Cathedral Guards. "Cap," as he is affectionately known, is a familiar figure to pilgrims and worshippers, as well as to the students and faculties of the several schools on Mt. St. Alban. He has been a member of the Cathedral Staff since 1935.

"Cap" is in charge of the guards whose duties keep them in close touch with the public and all the institutions on the Close. One of his most important tasks is in the protection of the students of the National Cathedral School and St. Albans, the Beauvoir children and those who attend St. Alban's Sunday School from the residences on the grounds. He is there every morning, rain or snow, in extreme heat or cold, to see them safely across the street. It is a mark of his devoted love for children that they flock around him and wait for him after Sunday School. His love for children is one of many manifestations of unselfish nature and his willing and untiring efforts to help those in need.

"Cap" also has the responsibility of standing watch over the valuable property of the Cathedral and guarding the houses of the Bishop and Canons. On the occasion of the many important and largely attended special services for which the Cathedral is famed, "Cap" and his men have heavy responsibilities. A large number of men and women prominent in public life, both American and foreign, have been grateful for his guidance and courtesy.

Mr. Phillips was born in Williamstown, Pa., on October 28, 1889. At the age of 13 he moved to West Virginia, when his father assumed management of a coal mine. Later "Cap" took charge of the electrical work in the mines and received a West Virginia coal-mine superintendent's certificate. In 1925, after his father's death, the family moved to Washington. "Cap" worked at the Capitol as a policeman for several years and then became a motorman for the Capital Transit Company, after which he came to the Cathedral. "Cap's" son, John G. Phillips, Jr., has just returned from the Pacific area, with an honorable discharge, after having been wounded. He has also a daughter living in Washington.

One of "Cap's" happiest experiences during his years at the Cathedral was his part in the Service of Consecration of the Fourth Bishop of Washington, the Rt. Rev. Angus Dun. It was a tremendous task to handle all the traffic efficiently and



"Cap" Phillips

quickly, but "Cap" did his job well and felt it a privilege to have a part in one of the greatest services ever held at the Cathedral. He is on duty at services, weddings and funerals, always eager and willing to do his best in making the Cathedral "A House of Prayer for All People."

During the war, with the Cathedral Close a civil defense sector, "Cap" and his men provided the backbone of the Air-Raid Warden service and spent many extra hours in training and practice alerts. The Sector Post and Area Deputy Post are in the Guard Room in the South Crypt, which is Mr. Phillips' headquarters.

"Cap" loves the Cathedral, and especially the children on the Close. He is happy and contented because he feels he has found his right place. A little child recently voiced the sentiments shared by the entire Cathedral family when she said, "I like 'Cap' because he is my friend."

Prayer for the Building of Washington Cathedral

O LORD JESUS CHRIST, who has taught us that all things are possible to him that believeth, and that thou wilt favorably hear the prayer of those who ask in Thy Name; we plead the fulfillment of thy promise, and beseech thee to hasten the building, in the Capital of this Nation, of thy House of Prayer for all people. Make speed to help us O Lord, whom with the Father and the Holy Spirit, we worship and glorify as one God, world without end. Amen.

10th Anniversary of The Upper Room

TEN YEARS ago The Upper Room, a devotional quarterly, began as a venture of faith. Today it has grown to a circulation of 2,350,000 copies per issue and is going to every country of the globe.

Men and women in the armed forces receive 500,000 copies of each issue. Letters by the thousands tell how "The Upper Room has found a place in many a soldier's heart."

Printed in English, Spanish, Portuguese and Braille, The Upper Room has a world-wide field of service, limited only by the wartime paper shortage. As soon as paper restrictions are over, its circulation should undoubtedly continue the phenomenal growth which has enabled it in its first ten years to break all records for religious periodicals.

The issue for April, May and June is the Easter number, probably the richest of the year because of the season covered in its daily devotions. Send in your order **TODAY** for the number of copies you need.

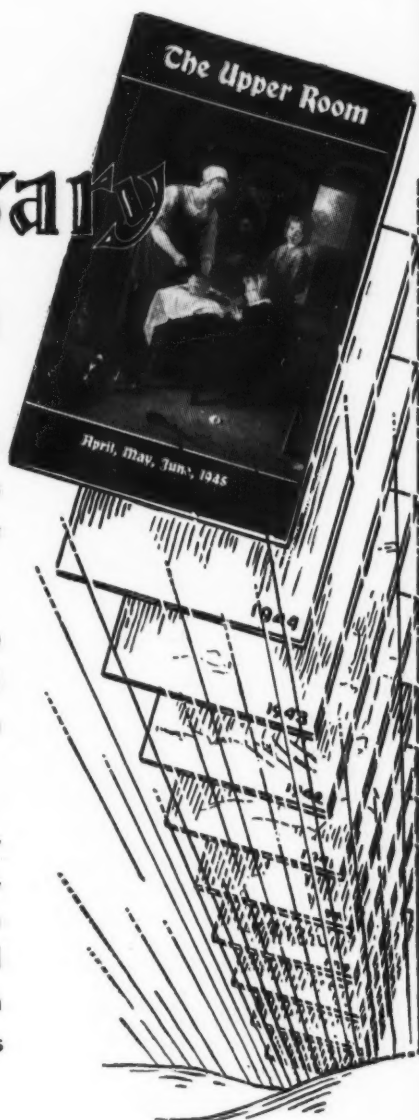
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Cathedral of Manila

(Continued from page 13)

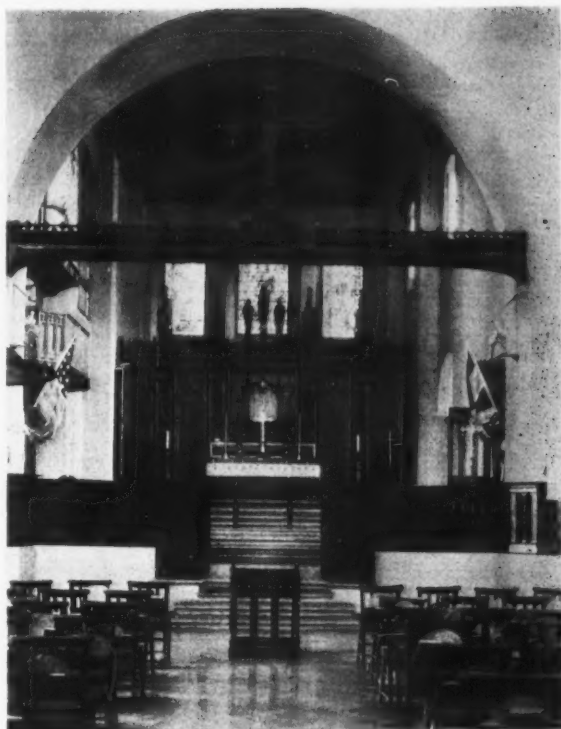
of the Philippines. When the need for this building had passed, due to the building of university-managed dormitories, the building was used as the House of the Holy Child, and many *mestiza* girls, whose fathers were American or European, and whose mothers were Filipinas, lived under the care of the Church. Many of these young women became nurses and teachers and showed in their lives the fruit of the good work done at the House of the Holy Child. After the need for this type of work had passed, the building was made over into apartments, and occupied by the Suffragan Bishop and some of the Manila mission staff.

We hope the building still stands as proudly as ever, testifying to the presence among God's people of the Lord Himself. In this fine structure a place is provided for the carrying out of Isaiah's instruction, "Let them give glory unto the Lord, and declare his praise in the islands."

In January, 1938, there was held in the Cathedral the first consecration of a Bishop of the Episcopal Church. The Rt. Rev. Robert F. Wilner, Suffragan Bishop of the Philippines, was consecrated in a service that was international and truly catholic. Assisting Bishop Mosher were Bishop Reifsnider of North Kwanto, Japan, and Bishop Ronald Hall, of the Church of England Diocese of Victoria, Hong Kong. Representatives of all the missions in the Philippines and choirs from the Chinese and Filipino churches, provided an unusual surrounding for the historic consecration.

One year later, in January 1939, Bishop Mosher had the happy privilege of ordaining the first native Filipino deacons of the Episcopal Church in the Philippines. Three young men who had successfully completed a long course of training were ordained to the diaconate at an impressive service in the Cathedral. These men are the first of a long line of men to whom the Church in the Philippines will look for guidance in the days ahead.

In 1940 the Rt. Rev. Norman S. Binsted, formerly Bishop of the Tohoku, Japan, was translated to the Philippines, there to become the third Missionary Bishop and the successor of Bishops Brent and Mosher. The angry clouds of war were storming when Bishop Binsted arrived in Manila, and his stay there to the present time has given him an opportunity to lead the Church through its most trying years. Upon the release of Manila a service will be held in the Cathedral of St. Mary and St. John that will return thanks to God for years of work before the war struck Manila.



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New Archbishop

(Continued from page 31)

since he has been Bishop of London.

As Bishop of a 1,600-year-old see, Dr. Fisher is still in his episcopal prime at 57, and has been faced with a number of essentially modern problems. War damage, for instance, has occupied a good deal of his attention. The Government War Damage Commission needed a body through which it could conduct negotiations concerning the rebuilding of churches of all denominations damaged by the enemy. The Main Committee of Churches was set, and the principal churches of Britain were represented. The Bishop of London was chosen as a natural chairman of this body, and through its work most satisfactory arrangements have been made for the rebuilding, with government help, of Britain's damaged churches.

Within the Church of England, special steps have been taken to re-plan parish boundaries where such remedies have become necessary. This important measure was brought before the Church Assembly in 1943. Its job was "to authorize the making of new arrangements for the pastoral supervision of areas which suffered war damage or in which, by reason of causes attributable to war or as a result of planning schemes, material changes in the size, character and location of the population have occurred or are likely to occur, and to amend in certain respects the Diocesan Reorganization Committee's measure of 1941."

It was not surprising that the Bishop of London was chosen to introduce this measure to the Church Assembly. What did make a deep impression was the statesmanlike lucidity with which this most intricate and original measure was commended to the clergy and lay folk of the Church of England gathered in official Assembly in London. This speech earned for him a reputation for high qualities of clear-headed thought and crystal clear exposition.

Recently, owing to Archbishop Temple's illness, the Bishop of London was called on to preside at the Convocation of Canterbury, at which the American Bishops were present. He spoke with eloquence of the links between Britain and America and between their churches. "For long, now," he said, "our two countries have stood together against the enemies of all that our two peoples hold dear and sacred. We go forward now to victory in the west together; together we shall go on to victory in the east. Then, please God, we shall go on together to establish among the nations those high principles of brotherhood which your President and our Prime Minister have proclaimed."

Dr. Fisher has been in some ways an understudy to Temple in his ecumenical contacts with other churches. The late Archbishop was president of the British Council of Churches and Dr. Fisher is chairman of its Executive Committee. This brought him in constant touch with the leaders of all Protestant denominations of Britain, and his work in connection with the British Council is deeply appreciated by the members of all churches. He stands for cooperation all 'round. He has written sympathetically of the movement for church union in south India. Also, he is a leader in cooperation between Protestants and Roman Catholics. He has presided at the Joint Committee which links the Protestant "Religion and

Life" movement, and the Roman Catholic "Sword of the Spirit."

In his own diocesan administration he has chosen a forward-looking democratic spirit. When he went to Fulham Palace, the traditional home of the Bishops of London and now a financial embarrassment to its occupier, he made new arrangements whereby a large part of it passed from his personal control and he himself lived in comparatively small quarters in one wing of the ancient palace.

In the pulpit, Bishop Fisher speaks with measured, well-chosen words. His meaning is always abundantly clear and his words have the power of restrained force and sincerity rather than fiery eloquence. But eloquent he can be when the occasion demands. Universal praise greeted his moving tribute to Temple on the day of the Archbishop's death. His final paragraph had something of a Churchillian ring: "It is an untold loss for the Church of England and for the nation and—it is not too much to say—for the world, that so soon, so prematurely and at such a time this great churchman, this great Englishman, should be taken from us."

Bishop Fisher has not—and would be the last to claim—all the gifts of the late Archbishop. He has not produced large influential theological works, and so far is not as well known in international circles as Temple or Garbett, the Archbishop of York. He is the 96th successor of Augustine of Canterbury. He follows outstanding men like Anselm, Beckert, Cranmer and—not the least—William Temple himself.

The Passion Play

(Continued from page 6)

there is no fountain from which to draw new strength and inspiration? Where life no longer revolves about its hub—God and His Church?

Frequently, I have heard Germans—Catholics and Protestants alike—speak of the need of occasional religious persecution. Lukewarm believers will be shaken and again realize their responsibility toward the Church, for one will appreciate only what one has to fight for.

A better man will emerge from such a struggle and join the fight against evil powers. Hatred and vengeance will eventually retreat in favor of all-embracing kindness and generosity of spirit, as Christ has lived it for us. Strike religion, and you have struck a bell that will ring out through the lands to be heard everywhere. The harder the blows the louder its beautiful sound and the greater its force of attraction and awe.

Oberammergau's devoted participation in what we hope and pray will be a lasting peace, impresses me as a positive attack on political fanaticism and religious bigotry. I also see in its contribution the fulfillment of my father's testament when he says of the Passion Play in his "Reminiscences": "May its destiny as a world mission be fulfilled to co-operate in the reconciliation of mankind."

Herbs

(Continued from page 21)

the second you thought you had eaten nothing, so skillful and so careful were the cooks that appetite was not cloyed even after four or five dishes were disposed of."

Vitamin Sauce

Parsley is valuable because it contains vitamin C. It is used in soups, salads and "made up" dishes, and roughly chopped it is added at the last moment to all kinds of cooked vegetables. Honey is scarce, but parsley honey, an excellent substitute, can be made. Wartime fruit cordials are improved by the addition of parsley, mint and borage.

Fresh oranges rarely appear on the market—but a drink of parsley lemonade can replace this in our diet. This is particularly useful for children over five years of age who cannot obtain priority orange juice.

Salad was once only a dish of lettuce, tomatoes and hard-boiled eggs, but it is much more exciting when mint, chives, salad burnet, sorrel, or tarragon are mixed with the salad leaves, and borage is used as a decoration.

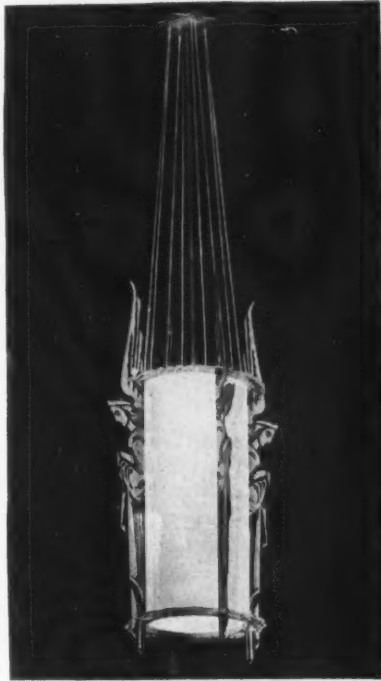
Canned soups, useful when a quick meal is necessary, can have parsley, mint, chives, thyme or bay leaf added to improve the flavor. Savory is also used in mashed potatoes, which are then garnished with chopped parsley. Lemon thyme, mint or mixed herbs, ring the changes, in savory pancakes, which are popular and useful as supper dishes.

Milk is scarce and it must not be wasted, so if there is any left over it is turned into cream cheese, which is flavored with chopped chives, thyme, marjoram or sweet basil.

Fresh eggs are a rare occurrence in wartime menus. Sometimes it is impossible to obtain even one a week, particularly in the cities, so the use of dried egg is necessary. Dried egg has considerable food value, but does lack flavor, however with the use of chives, parsley, tarragon and chervil an appetizing omelette can be made and scrambled egg is delicious when flavored with chopped chives, thyme, marjoram or sweet basil.

So it may be seen that the rediscovery of herbs, left unused through so many years, is becoming an increasing source of delight to those who have to cook. Many British women were untrained in this work before the war, but they have used their imagination and seized every opportunity to make the best of available food, and aided by nature the results have been far better than it was thought possible at the beginning of the war.

Although it has been necessary for everyone to turn to the practical side of life, we should always remember the other side of the picture. A herb garden has a wonderful charm of its own, and there are many sweet scented and colorful herbs to be planted amongst the useful household varieties. The imagination can be allowed to run riot over the color, the scent and the choosing and grouping of plants of all shapes and sizes, and then when the garden is made, to wander there on a hot summer day with the scent of the herbs floating in the air, often gives a pleasure and delight which can never be forgotten.



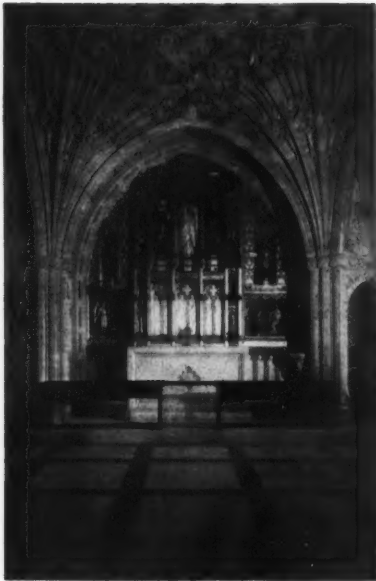
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Warden's Desk

(Continued from page 22)

ment in the Christian Faith." Dr. T. O. Wedel read a paper on "The Holy Spirit and the Corporate Guidance upon which the Church of God Relies."

The closing talk was an unforgettable one by Dr. A. L. Warnshuis, who had landed only a few days previously from a journey to Geneva, Switzerland, for consultation on behalf of the American churches with the home office of the World Council of Churches. His picture of the suffering and heroism of European churchmen—in England, Holland, France, Germany, Norway—stimulated much interest. America, so Dr. Warnshuis told us, is today the "old" world. A new world is in birth in Europe. And the Church is at the center of this fresh world born out of tragedy and outward defeats. Christian Unity has marched with great strides towards its goal in the suffering European world. Christians rediscover their oneness in Christ in the face of a common enemy.

The Conference on Christian Unity, this year more than ever, is a heartening sign of the times. No one sees the future in rosy colors. Non-Roman Christianity, in fact, was acknowledged to be in a humble mood, in some ways almost defeatist. The faults of Protestantism were openly described even as over against Rome. Yet out of this very sharing of grave concern and of sometimes severe self-condemnation, there came, in the conference, a thrilling sense of unity. The Church as the Body of Christ, with powers scarcely yet tested, is looming large on all sides as a rediscovered fact of Christian Faith and Life. And this Church is and ever must be One Church.

Christ is not divided. All who confess Christ as Lord and Saviour are one in ultimate faith. They are one in the possession of the Holy Spirit. In their divided institutional embodiments, so Dr. Morrison persuasively argued, churchmen of the many "churches" have robbed the One Church of its organs. Each fractional Family of God arrogates to itself the exercise of functions which rightly belong to the one holy catholic Church of Christian Faith. The One Church has no organs through which it can become visible and fully active in history. Solutions for the scandal of a divided Christendom are not yet at hand. The conference at the College of Preachers furnished no magic answers. But even seeing the problem is a great step forward. All testimony uttered at the conference agreed that great strides had been taken toward unity in the last generation. The next generation may, under God, be given grace to see the Church again a united Kingdom of the Holy Spirit.

Cathedral in Wartime

(Continued from page 17)

For that reason it is called, in the purpose of God, to be in a special sense a house of prayer for all people. It is in a position to strike the universal note. . . .

" . . . Those who conceived of this Cathedral and those who have given themselves to its services, dared to dream of it as a hallowing influence within the whole land . . . Being Christian the Cathedral strives to strengthen in the people of this land every impulse which makes for international harmony and unity. . . . The cross is higher than any flag, and no nation can ever realize its fullest and finest potentialities until its citizens dedicate both their individual lives and their national strength to the God who stands above all nations."



Mrs. Myrtle B. Woodward, Statesville, N. C., counselor in the Navy Department's Bureau of Medicine and Surgery, with a group of new civilian employees. Front row: Mrs. Woodward, Mary Frances Babb, Gray Court, S. C.; Bernice Schumacher, Helena, Mont.; LaVerne Ensslin, Cudahy, Wis.; Marjetta Chandler, Henrietta, Tex.; Ens. Mary Harvey, San Francisco; Marcella Peterson, Rochester, Minn. Back row: Frances J. Sanders, Ft. Scott, Kan.; Betty Wallace, Salt Lake City, Utah; Dolores Modeen, Minneapolis; Elaine Sehon, Lawrence, Kan.; Dora Snowden, Monroe, La.; Mary Anderson, Cedar Lake, S. Dak.; and Doris Greeson, Cedartown, Ga.



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Notes from the Editor's Desk

With this issue the Editorial Board welcomes a new chairman, the Very Rev. John Wallace Suter, D.D., Dean of Washington Cathedral. In the Michaelmas and Christmas issues of 1944 biographical articles appeared about the new Dean and his installation. Dean Suter is particularly well qualified to guide the editorial policy of THE CATHEDRAL AGE. Included in his extensive editorial experience has been the compilation of "The Book of English Collects" and the writing of "Prayers of the Spirit" and a number of articles for religious publications. He was honored by appointment as Custodian of the Standard Book of Common Prayer. His outstanding contributions in the field of Church Liturgy were recognized when he was made Secretary of the Standing Liturgical Commission of the Church, a position he still holds.

Mr. Walter B. Clarkson, Business Manager of the Cathedral, and President of the National Cathedral Association, has given extremely able leadership as Chairman of the Board for the last three years. He will continue as an active member of the Board.

No more appropriate Easter illustration could be found than the combination of photographs on page 2, showing only a few of the thousands of religious services in which our fighting men have participated. With the exception of two, those shown were held Easter Day, 1944. We know that wherever the grim demands of war have called them, this Eastertide will see such services for our armed forces held again. Those who worship on the homefront this Easter will earnestly commend to His care our men and women who are suffering and dying on many bloody battlefields.

The picture in the left arm of the Cross is Holy Communion, Easter Sunday, in a rustic chapel "somewhere in New Guinea." The right arm shows a service on board a battleship. Reading from the top down: Easter Service at a 9th Air Force station "somewhere in England" (briefing before a bombing mission), Capt. Lawrence M. Fenwick, Augusta, Ga., Chaplain; Easter morning Protestant Service held in a bowl in Australia, officiated by Lt. Col. Lester C. Deer, Executive Chaplain from Grand Rapids, Mich.; Easter Service for the 352nd Fighter Group "somewhere in England," Chaplain George J. Cameron; Communion Service "somewhere in France" for Headquarters Personnel, 10th Photo Group, Reconnaissance, F. J. Ackman, Chaplain; Sunday morning "somewhere in India." These are official U. S. Army Signal Corps and U. S. Navy Photographs.

No other person could write with such intimate knowledge of THE CATHEDRAL AGE's history as Mr. Edwin N. Lewis. In the years of his Editorship and his close association with Bishop Freeman under whose guidance the magazine was started, he has done more to mold its policy and development than any other individual. Mr. Lewis is Secretary of the Community War Fund and Assistant Director of the Community Chest of Washington, D. C.

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Miss Leila Mechlin is welcomed as a newcomer to THE CATHEDRAL AGE with her fine article, "Triptychs for the Army and Navy." Miss Mechlin is art critic for *The Evening Star*, Washington, D. C. She edited *The American Magazine of Art* from 1909-32 and has contributed innumerable articles to leading art publications in this country. She served as Secretary of the American Federation of Arts and the Washington Society of Fine Arts for many years. Honored by George Washington University with an M.A. degree and the University of Nebraska with a D.F.A. degree, she is also a Fellow of the Royal Society of Arts, London.

HOW TO GIVE A TRIPTYCH: A reproduction triptych may be sent to a Chaplain on post anywhere for \$50. An original triptych painted for a particular ship or post is \$350. Checks should be made payable to the Citizens Committee of the Army and Navy, Inc., and sent to 36 East 36th St., New York 16, N. Y. They are tax deductible.

At this critical time in the Pacific, THE CATHEDRAL AGE takes particular pleasure in printing the Rev. Edward G. Mullen's article, "The Cathedral of St. Mary and St. John, Manila." A graduate of Texas A. & M. College, DuBose Memorial Training School, Union Theological Seminary and Berkeley, he served several parishes in this country before going to the Philippines. He has spent some time in China and was Vicar of Holy Trinity Church, Zamboanga, P. I., before becoming Vicar of St. Luke's Chapel, in Manila, in 1937.

"I do indeed thank you for your kindness in sending to me, for our library, a copy of THE CATHEDRAL AGE describing the Consecration of Bishop Dun. I have read it from cover to cover. As a contributor to the AGE of articles on our 1300th Anniversary of York Minster (1927), "The Passing of the Dean of York" and "Sidelights on York Minster History," I am proud of my connection with you in your magnificent work of Cathedral-building; and I wish you God-speed in all your work for His Church."

F. HARRISON (*Canon Residentiary-Chancellor,
York Minster*).

"Enclosed is my subscription for THE CATHEDRAL AGE. As you are aware, I have all the issues from the beginning, except the following numbers which have not arrived, due I presume to enemy action: Vol. XV, No. 4; Vol. XVII, Nos. 1 and 2. I hope there are spare ones available. It was with pleasure that I noted in a recent copy that Mr. Lewis is on the Editorial Board. . . . I have hopes that when this War comes to an end I may be able to pay a visit to Washington and the Cathedral which I have seen growing—as it were—through the pages of your excellent paper."

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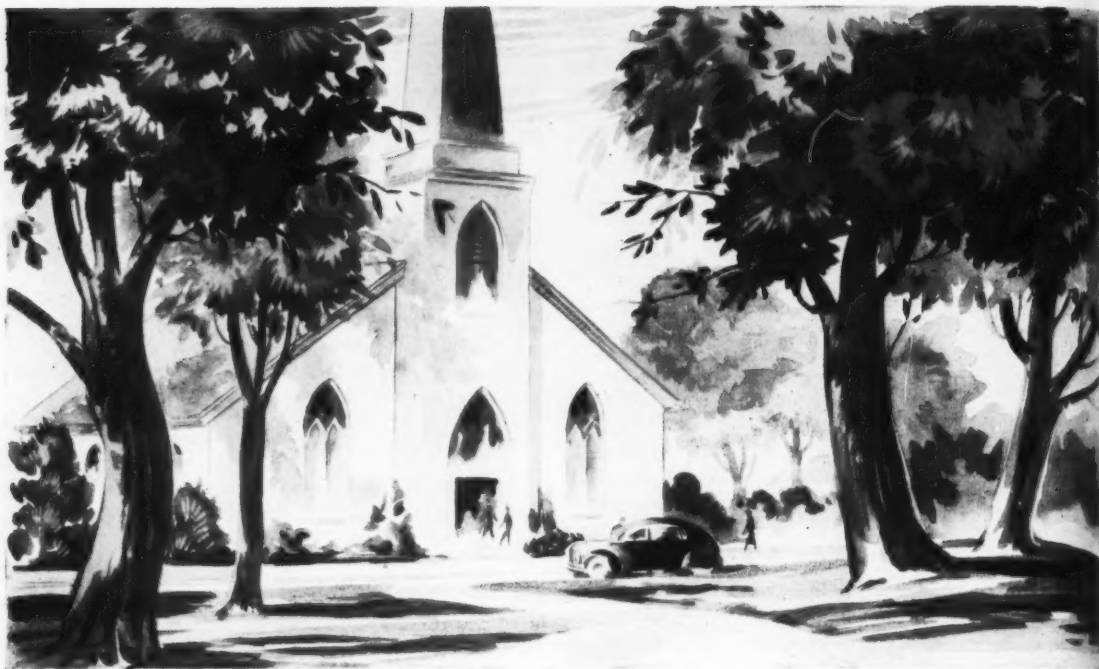
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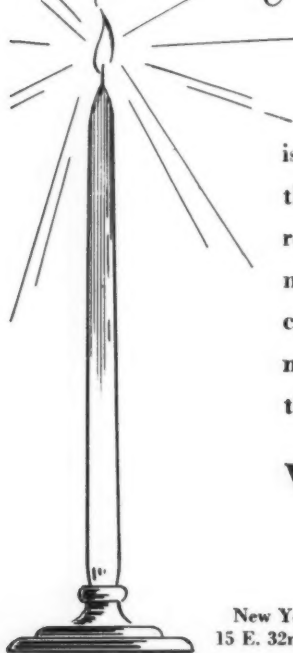
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ANNA L. STAPLES, New England School of
Lip Reading, Boston, Mass.

"Recently I had the pleasure of attending a class in Lip Reading given by Miss Staples. As part of her lesson she described the Font and Wheelcross now in the Bishop's Garden of Washington Cathedral. I too am a teacher of lip reading and would appreciate the copy of THE CATHEDRAL AGE which contained this article."

Mrs. ARTHUR J. YOUNG,
Worcester, Mass.

"The 1944 Summer CATHEDRAL AGE is so exquisite and interesting I am anxious to send a copy to a very dear British friend of mine. Is this possible?"

Mrs. CHARLES E. MONTGOMERY,
Dallas, Texas.

"Would it be possible to secure THE CATHEDRAL AGE Summer 1944 issue showing the photographs of the Consecration of Bishop Dun? I have been a vestryman for the past 25 years at St. James Episcopal Church and would deeply appreciate a copy."

WENDELL A. R. BABCOCK,
West Somerville, Mass.

"Enclosed please find my check for the Association membership for one year. I borrowed a copy of THE CATHEDRAL AGE from a friend and liked it so well I would like to become a regular subscriber. Five years ago I was privileged to visit the great Washington Cathedral for a few hours, and the inspiration I received that day will stay with me for the duration of my lifetime. It was truly breathtaking in its beauty."

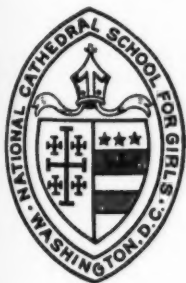
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"I am very much interested in your fine publication and am wondering whether it would be possible to secure back issues including articles on the Cathedrals of Canterbury, York, St. Paul's, Exeter, Lichfield, Wells, Westminster Abbey, and Salisbury."

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Mr. Berkeley Honored

The clergy and staff of the Cathedral joined enthusiastically in a surprise party on Feb. 1 to honor one of the best loved men ever to serve the Cathedral—James P. Berkeley—on the occasion of his 21st anniversary as Senior Verger. The entire staff assembled in the Common Room of the College of Preachers and Mr. Berkeley was brought before the gathering completely unaware of the preparations that had been made. Luncheon was served in the Refectory with Dean Suter as toastmaster.

Mrs. Theodore O. Wedel paid tribute to Mr. Berkeley as overseer of the vessels and ornaments; Canon Draper praised him for his magnificent handling of the multitudinous details and responsibilities pursuant to all Cathedral activity; Canon Smith emphasized Mr. Berkeley's genius for decorum in Cathedral services and noted his capacity to compel reverence in the conduct of worship. Dean Suter spoke of his personal appreciation of the service Mr. Berkeley had rendered all who came to the Cathedral whether as brides or children, wedding guests or mourners, pilgrims or worshippers.

The staff gave "Pops," as he is affectionately called by many, a gold watch and a war bond. Deeply moved, Mr. Berkeley said that he had given his best to Bishop Freeman, Dean Bratenahl, Dean Powell and Dean Phillips, and that he was now honored to serve Bishop Dun and Dean Suter. In addition to the clergy and staff the following were present: Mrs. Berkeley, Mrs. Angus Dun, Mrs. Phillips, wife of the late Dean; and Mrs. Freeman, wife of the late Bishop. Canon Lucas briefly summed up the sentiments of all those present, when he said: "Mr. Berkeley's influence on Washington Cathedral and the Cathedral schools cannot be measured. His is a tribute to the Christian way of life. No mournful Christian, the Senior Verger exemplifies our Lord's charge, 'Be of good cheer.' I hope he will be spared to continue in the Lord's service for another 21 years."

Miss Poe Has Exhibition

In November and December the Arts Club of Washington gave an exhibition of Water Colors by Elisabeth E. Poe for many years a friend and supporter of Washington Cathedral and a frequent writer for THE CATHEDRAL AGE. In praise of her work, Mr. C. Law Watkins, Associate Director of the Phillips Memorial Gallery, paid very high tribute to the form and execution. An unusually large number of persons saw Miss Poe's exhibition.

World Day of Prayer

One of the ten World Day of Prayer services held in the Washington area Feb. 16 at 11 o'clock was in the Cathedral under the direction of Mrs. Theodore O. Wedel. It was sponsored by the Washington Council of Church Women, and well attended. Participating in the service were: Mrs. Chu Shih-Ming, wife of Maj. Gen. Chu, Military Attache of the Chinese Embassy; Mrs. Joy Elmer Morgan, president of the local Council; and Mrs. Harold L. Quivers, Assistant Chairman of the Committee on Christian Relations of Episcopal

Women's Auxiliary, representing Negro Church Women. The entire student body of the National Cathedral School for Girls sang.

Bishop of Melanesia Visits Cathedral

The Lord Bishop of Melanesia spoke to the Clericus at the December luncheon in the College of Preachers, after preaching in the Cathedral the previous day. He praised American soldiers and sailors for the fine Christian example they had given natives. Bishop Baddeley described the many islands of his Diocese, his visits to them in the little schooner "Southern Cross," the only boat many of the natives had seen until the arrival of warships; the loyal service of the natives during the war, and the medical and educational work of his mission.

Former Canon Writes Excellent Article

Dr. Anson Phelps Stokes, former Cathedral Canon, has written an excellent article "American Race Relations in War Time" for *The Christian News-Letter* published in England. This objective appraisal of contemporary race relations in the U. S. is recommended highly. He summarizes the effect of war tensions on the problem, presents an encouraging progress report of strides made by the Negro during the present war, enumerates many problems still unsolved and concludes with a realistic outlook for the future. In part he writes, "The most encouraging factors are: That it is increasingly realized that the breaking down of all legal racial discriminations is a matter of vital importance to the American democratic experiment, and also highly important for the reputation of the U. S. abroad.

"That the facts are being faced today both in the North and the South as never before on a basis of broader knowledge and a larger experience, and when facts are known and a community is reasonably intelligent and definitely Christian in outlook, some solution will be found for all difficulties.

"That a larger group exists in the South today than ever before of men and women determined on giving the Negro larger opportunities and facilities. The more liberal of this group have come out squarely for removing all legal barriers to the Negro's voting and holding office, although on the question of separation in schools and certain other facilities there is still large difference of opinion. On the whole, the leading journals of public opinion in such places as Richmond, Atlanta, Louisville and Dallas have frankly advocated giving the Negro full constitutional rights; but the reflection of Southern sentiment in Congress is not encouraging.

"That the Negro has risen to self-consciousness, has developed very competent leadership, and is organized on a national scale for much more effective action on public opinion and in political life than ever before.

"That various groups, such as the great labor organization known as the Congress of Industrial Organizations and a large number of industrial leaders, North and South, are more intelligently and constructively interested in the problem than heretofore.

"That the Federal Government is playing a larger and larger part in legitimate ways within its sphere in employing Negroes and protecting their rights.

"That the Churches are more awake to the situation, showing frequently an aggressive leadership in the matter of aiding the Negro to improve his status. The recent appointment by

the Federal Council of Churches of a strong 'Commission on the Church and Minority Peoples' is an evidence of this re-awakened interest.

"These are factors which lead us to large hope for the future, and this hope has been strengthened by considerations growing out of the trends of the present war between the forces of democracy and totalitarianism."

Miss Ethel M. Martin Dies

Cathedral friends deeply regret the passing of Miss Ethel M. Martin, formerly cashier of the Cathedral. At the time of her death she was secretary to Mr. Richard Hynson, Cathedral Treasurer. She was chairman of the Motion Picture Committee of the Daughters of the American Revolution, an active member of the Keller Memorial Lutheran Church, the Business and Professional Women's Club and the Women's Business Council. She was formerly secretary to Mr. Coleman Jennings, chairman of the 1943 and 1944 Community War Fund drives. A number of her Cathedral friends gladly gave blood in an effort to save her life.

Cathedral Festival Planned

As we go to press plans are being formulated for a Cathedral Festival to be held in May which will be of interest to the entire Washington Community and to Cathedral friends everywhere. It will be patterned somewhat after the traditional fairs held at Canterbury, Lincoln and other cathedrals. There will be exhibits covering art, the Cathedral fabric and ornamentation, and numerous other fields; outstanding music and dramatic events, programs and services in the Cathedral and

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The Cathedral Age

on the grounds. There will be a Rogation service asking Divine blessing on the crops. The Festival will be preceded by the annual meeting of the Women's Committee of the National Cathedral Association.

In the College of Preachers on Feb. 26 a group of community leaders came to dinner, at the invitation of the Dean, to meet with Cathedral staff to plan the Festival. Among the fifty dinner guests were: Mr. Gerard Beekman, the Rev. Oscar F. Blackwelder, the Rev. Clyde Brown, Miss Mabel Cook, Mr. Bainbridge Crist, the Rev. William L. Darby, Mr. David E. Finley, the Rev. Frederick Brown Harris, Miss Clara Herbert, Mr. Rowland Lyon, Dr. James G. MacManaway, the Rev. Albert J. McCartney, Mr. David C. Mearns, the Rev. Freder-

ick E. Reissig, Miss Etta Mai Russell, Mr. A. C. Whiting, Mrs. Barbara Tait, the Rev. Isaiah Elliott and Miss Martha Strayer.

Philadelphia Lawyer

Philadelphia Lawyer, an Autobiography by George Wharton Pepper, was recently published by J. B. Lippincott Company. This volume is of special interest to friends of Washington Cathedral. During the last forty years Mr. Pepper has been a stalwart supporter of the Cathedral, serving it in numerous capacities including the Cathedral Chapter, chairman of the Building Campaign in 1928 and chairman of the Central Committee. Mr. Struthers Burt, reviewing the book in *The New York Herald Tribune*, described Mr. Pepper as "a most interesting man and a peculiarly charming one. An anecdotalist, a shrewd observer of character, where his prejudices do not interfere, a lover of life and art and good literature; an urbane, humorous and kindly man, a vigorous and forthcoming one. This is the autobiography of a gifted and almost uniformly successful American, very much of an all-around personality; in his youth, just to keep the scale perfectly balanced, a cricketer (yes, the game has always been popular in Philadelphia), an oarsman, and all his life, like so many other Philadelphians, whatever their occupations, something of a country gentleman.

"On the more serious side, Mr. Pepper is not only an eminent constitutional lawyer who several times has just missed by the narrowest margins being appointed to the Federal supreme bench, but during the Harding and Coolidge administrations he was one of those 96 Americans who, elected by their states, sit in the upper chamber in Washington and have much to do with the destiny of the world. He is a man of unexpected talents, too, as the delightful little pen-and-ink sketches in his book testify. At the age of 76 the ex-Senator and busy lawyer took up painting in oils seriously. Here then is something very close to the Greek ideal of a sound mind in a sound body. . . ."

College of Preachers Alumni Elected Missionary Bishops

Of the five Missionary Bishops recently elected at the meeting of the House of Bishops in Birmingham, Alabama, three are alumni of the College of Preachers. The Rev. Conrad H. Gesner, St. Paul, Minn., elected Bishop Coadjutor of South Dakota, is a former Fellow of the College. The Rev. Arthur B. Kinsolving, Pittsburgh, elected Missionary Bishop of Arizona, and the Rev. Thomas W. Summers, Houston, Tex., elected Missionary Bishop of North Texas, are alumni. The Rev. Bravid Washington Harris, member of the National Council staff, was elected Missionary Bishop of Liberia; and the Very Rev. Robert Burton Gooden, now dean of the Episcopal Cathedral in Havana, Cuba, was elected Missionary Bishop of the Panama Canal Zone.

Prayer

The following is quoted from an article entitled "Prayer," written by Abraham Joshua Heschel, an associate professor of Jewish philosophy at Hebrew Union College for *Review of Religion*: We ring the hollow bell of selfishness, rather than absorb the stillness that surrounds the world, that hovers over all the restlessness and fear of life—the secret stillness that precedes our birth and follows our death. . . . To pray is to take notice of the wonder, to regain the sense of the mystery

NEW FRENCH POSTAGE STAMPS



Liberation Photo from OWI

The cathedrals and heroes of France are commemorated in new postage stamps which have been issued by the French Provisional Government to replace those printed during the Vichy rule. Top left, interior of Chartres Cathedral; top right, Cathedral of Amiens; lower left, Cathedral of Angoulême; lower right, Marechal Bugeaud, who conquered Algeria for France, commemorating the centennial of his victorious Battle of Isly.

that animates all beings, the divine margin in all attainments. Prayer is our humble answer to the inconceivable surprise of living. It is all we can offer in return for the mystery by which we live. Who is worthy to be present at the constant unfolding of time? Amidst the meditation of mountains, the humility of flowers—wiser than all alphabets—clouds that die constantly for the sake of beauty, we are hating, hunting, hurting. Suddenly we feel ashamed of our clashes and complaints in the face of the tacit greatness of nature. It is so embarrassing to live! How strange we are in the world, and how presumptuous our doings!

Death of Mrs. Hervey

In the death of Mrs. Antoinette Bryant Hervey, America has lost a great photographer and THE CATHEDRAL AGE has lost a good friend. Many of her excellent photographs have appeared in these pages during the last 20 years. She was considered the dean of American women photographers. Her greatest interest was in noble architecture and some of the finest reproductions ever made of cathedrals in this country and abroad were Mrs. Hervey's.

State Days

"In accordance with your custom of honoring each state in the Union on a day set for that purpose, the State of West Virginia was recently honored. . . . On behalf of the citizens of West Virginia, I desire to express my deep appreciation for this consideration of tribute to the people of my state. Among the special blessings of life in our free Republic is the recognized right of freedom of worship and the corresponding mutual respect between Church and State and the recognition that the welfare of each is dependent upon the welfare of the other."

—CHAPMAN REVERCOMB, *Senator, West Virginia.*

"We shall be very happy to be with you upon the occasion of the special Indiana Day in Washington Cathedral, not only because of the honor you do our state, but equally because we enjoy the services at your splendid and truly American religious institution."

—RAYMOND E. WILLIS, *Senator, Indiana.*

"I am glad to know of Massachusetts Day in the Cathedral. We have a particular interest in the Cathedral because many of our parishioners as well as our choir boys have visited what is without a doubt the most inspiring church building in America. We have had the Cathedral film on several occasions as well."

—WARREN C. HERRICH, *Rector, Trinity Church, Melrose, Mass.*

"I think you have a fine idea in the plan of remembering different states on different Sundays in Washington Cathedral."

—EDWIN J. VAN ETEN, *Dean, The Cathedral Church of St. Paul, Boston, Mass.*

"We are very happy to know that the State of Massachusetts and the Church in our part of the country is to be remembered at the Cathedral Altar on Feb. 11. I shall publish the facts in our bulletin for that day, and we shall be most happy to reciprocate and use the Cathedral prayer."

—DONALD J. CAMPBELL, *Dean, Christ Church Cathedral, Springfield, Mass.*

Form of Testamentary Disposition

PERSONAL PROPERTY

I give and bequeath to the Protestant Episcopal Cathedral Foundation of the District of Columbia, a body corporate, the sum of _____ dollars.

REAL ESTATE

I give and devise to the Protestant Episcopal Cathedral Foundation of the District of Columbia, a body corporate, and its successors, forever _____

(In the District of Columbia and in most of the States, a will bequeathing personal property or devising real estate should be signed by the testator and attested and subscribed in his presence by at least two credible witnesses. In a few states three witnesses are required.)

EVENSONG

I was passing the great cathedral
At the hour of sunset when
The high-arched oriel windows
Gave back the rose light again.

I passed at the vesper hour
As the organ spoke and the choir
Lifted the joy of the Evensong
Higher and ever higher,

And a peace I had almost forgotten
Mantled my spirit again,
For the beauty of holiness fails not
The hearts of the children of men.

INEZ BARCLAY KIRBY

Washington Cathedral

This stately Gothic house of prayer, rich in transcendent beauty, Arising in full majesty, calls erring souls to duty. Sweet perfume from its garden, too, exhaled from flowers fair, Reflect the glories of heaven, while birds sing sweetly there. Those sacred spires do mutely stand a witness to our God, And bid all men to follow Him, the long sad road He trod. Imposing home of a Triune God, unfolds its arms to all, In warmth and deep affection, let none resist its call. It spreads soft shadows over us in loving benediction, Makes known to all its lofty aim, sweet balm for each affliction. In fulfilling its great mission, no tongue the half can tell, As guide to our Eternal Home, where blessed angels dwell. A great and glorious vision was here held up to view, Conceived by our first President; our country's Father, too.

WILLIAM JOHNSON MOORE.

Mr. Moore, a faithful Cathedral usher, has not missed a Sunday afternoon service in 17 years.

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1944-5

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